

THE  
MISSIONARY HERALD.

VOL. XLIII.

DECEMBER, 1847.

No. 12.

American Board of Commissioners for Foreign Missions.

South Africa.

LETTER FROM MR. A. GROUT,  
MARCH 31, 1847.

*Location of the Natives—Promise of Teachers.*

It appears from the following statements of Mr. Grout, that the business of locating the natives is proceeding in a very satisfactory manner. Already, it is presumed, has this work been completed; and the missionaries may now hope, therefore, to carry forward their operations in circumstances peculiarly favorable to success. The reinforcements lately sent to this field, have been very timely.

The commissioners for the location of the natives are getting their eyes open, wider and wider, to the wants and necessities of this part of the population of the Natal colony. They have recommended that this location be twenty miles long and twelve broad; and that the Inanda location, where Mr. Lindley is to labor, be about the same size; and the Lieutenant Governor has signified his approval of the recommendation. I also hear that at the last meeting of the commissioners, they voted to appropriate an additional tract, about as large as one of those locations, which will nearly or quite connect the two. And they are now talking as if a fifth of the whole colony were not too much for the present use of the natives; and that ground must

be held in reserve for their increase. It is now settled that two locations, of about twenty miles by twelve, are to be upon this side of the Bay; and there is no doubt but that a third will be allowed; and it is estimated that the population on them will be as dense as that of Europe on an average. Thus much for this side of the Bay, which we call our ground.

Beyond the Bay, down the coast, we suppose that there are twice or three times as many people as there are on this side, and, though no action has yet been taken upon that region by the commissioners, yet Doct. Adams thinks that the whole coast to the Umzimkulu River, the southwestern boundary of the colony, has as many people upon it as can live there; and he thinks that all of it should be given to them; and I am not aware that others differ from him. The Umzimkulu is about an hundred miles from Natal. This is about as definite as we can now speak; and it will be enough, I think, to satisfy you, that if you send us yet several men, they will be few and far between, when located among the people whom we regard as being now on our hands.

It is gratifying to perceive that the missionaries in this promising field are already able to derive some assistance from the natives under their care.

We have made a beginning in the em-

ployment of natives as teachers. The one who is with me at present, in this capacity, is a young man; and he has for some years lived with me as a laborer. He possessed such a desire to learn, however, that at evening, or whenever he had time, he might be seen with his book, when others were at play. His name is Untaba. He reads his own language with tolerable fluency, and speaks some English. He was married by me about a year ago, and has settled near me. He has built a house like mine; and is adopting, as fast as he can, civilized habits, and is breaking away from customs in which he has been educated, as fast as he learns that they are sinful. From the fact that, for some months, he has taken pleasure in exposing what was wrong in the habits of the people, and in inquiring what was right, at the same time establishing and maintaining family and private prayer, I am becoming confirmed in the hope that he is a Christian. He opens his school with singing and prayer, and apparently takes pleasure in his employment.

*Progress in Reading—Hopeful Conversions.*

Untaba has been employed as a teacher more than a year; and some whom he taught the alphabet, can now read nearly as well as himself. In fact, I have three or four other boys who have been in my employ with the twofold object, on my part, of obtaining their labor and of giving them instruction, who are nearly or quite as well qualified for teachers as Untaba. They labor in the daytime; and in the evening I spend about an hour and a half in teaching them. At present, sixteen attend my evening school, including Untaba. As I am now occupying my new school room, I shall commence teaching the most forward writing, arithmetic, music and whatever useful studies circumstances will enable me to introduce, with a view of making them helpers in our work, according to their several ability. And (what is matter for encouragement and thankfulness) some three or four of those possessing the best natural abilities, and who are most forward in learning, have manifested such an interest in religion, for some weeks past, as almost to inspire the hope that they have been renewed in their hearts. The exhibition of the same feeling in Christian lands, would be taken at once for evidence of piety; and if it shall be continued a few months

longer, it will be thought by me satisfactory proof of a saving change.

In the conclusion of his letter, Mr. Grout makes the following statements, which would seem to indicate that God has begun to impart the converting influences of his Spirit to the people among whom our brethren are laboring.

There has been no period in the history of our mission, when we have had so much encouragement in our work as at present. I have no doubt that Doct. Adams will have communicated to you a hope which he indulges, that at least a few at his station have passed from death unto life, including two or three young men of more promise than perhaps any others about him; and that those young men are already co-operating with him in various ways. At this place I am becoming confident in my hope for Untaba, my school-teacher. In several others a marked change is visible; and for two months they have exhibited as much evidence of piety as could reasonably be expected of them; and I can only hope and pray that what appears to be begun in them, may continue to develop itself, till no doubt shall be left of their fitness for heaven. The persons thus affected about me are those who have the best abilities, and are farthest advanced in education. And I hope soon to see them doing, in a more public way, what they are every day now doing among themselves, namely, singing, praying, and conversing on subjects pertaining to the kingdom of God. 4

In addition to the information communicated in the foregoing extracts, Mr. Grout says that his congregation on the Sabbath is about three hundred, and that the room which he occupies, is quite too small for them. The attention given to the Word preached is respectful and apparently interested, as heretofore. The day school at this station has an average of about thirty pupils.

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LETTER FROM MR. L. GROUT, APRIL 16, 1847.

*Journey to Umvoti.—African Travelling.*

It will be remembered that Mr. and Mrs. Lewis Grout embarked for South Africa on the 10th of October, 1846. After a very short passage they arrived at Cape Town, whence they proceeded to the Natal country. They resided for a time at Umlazi, the station occupied by

Doct. Adams. In the following letter Mr. Grout describes his journey from Umlazi to Umvoti, the station of Mr. Alden Grout; and his account of this expedition will give the reader a very good idea of the ordinary means of travelling in Southern Africa. Several other items of interest, it will be seen, are embraced in this communication.

A day or two previous to our leaving the Umlazi for this place, I engaged an ox-wagon, the best and indeed the only means of conveyance for a family in this country. When about to travel here, we have no inquiry to make concerning the arrival or departure of the cars, stage-coaches or steamboats. Nor have we any question to ask about hotels or boarding-houses by the way. Every traveller in this country must provide himself with a team and apparatus, which usually consist of twelve oxen and a large covered wagon; a bed for lodging at night; together with food and a few cooking utensils and dishes for use by the way. Supplying ourselves with these, we "packed up" and set off, in true African style, on the morning of Tuesday, March 23, for our present temporary abode.

Our first driver carried us to Natal Bay, a distance of twelve miles. On our way thither we passed many women and girls, each with a large pumpkin or two, or a basket of fowls, or half a bushel, more or less, of corn on their heads. They usually go "single file," in companies varying from five to twenty-five or thirty, each company being attended with one man, the husband and father, to do the trading. Some of these large companies I have seen going thus to market from a distance of fifteen or twenty miles.

Soon after Mr. Grout left Natal Bay, it began to rain. He determined, therefore, to spend the night where he was; the usual preparation was soon made for the accommodation of the party.

In selecting a place for "out-spanning," we seek contiguity to some stream or fountain of water; grass and wood generally being found at almost any place on the road which we took, without difficulty. Every travelling establishment in Africa must have a driver and a leader for the oxen; and it needs also another native for various other purposes. As soon as we stop, and the oxen are unyoked, one sets off for wood; another for water; while a third puts the cooking apparatus in order, and prepares to strike up a fire. We soon get a cup of hot tea or coffee, which with our bread and but-

ter, and perhaps a little dried beef, makes a very good repast.

### *The Journey continued—Various Incidents.*

Though the next morning was unpromising, Mr. Grout "spanned in," as it is termed, and proceeded to Umgeni River.

This river was high, but on sending our driver forward, we found it fordable. In the course of a few hours it began to rain again, and we out-spanned for the night near the Umhlangana. With difficulty a fire was kindled, and tea prepared; after which we shut up our wagon, and prepared to spend the night, not in the crowded city, nor in a country town, but in a broad, green and fertile valley, ever and anon all shining with the lightning's flash, and trembling with the roar of the thunder. But we both laid ourselves down, and slept, and awoke, because the Lord sustained us.

The morning was wet and cloudy. But after breakfast we started and went slowly on our journey till noon. After dinner it commenced raining again, and continued till night. Our fire, being extinguished, was not rekindled for tea. We sent our oxen to a distant kraal for safe keeping, and our native attendants to lodge in a native hut. The rain fell in torrents much of the night; our wagon leaked, but we managed to keep quite comfortable.

The next day was fair and beautiful. The sun rose in splendor; the atmosphere was clear; the breeze gentle and sweet; the meadows like the meadows of New England in the month of July, covered with grass and grain, especially Indian corn. At the base of the surrounding hills was a fence, made of wood by the natives, to keep the cattle from their cultivated fields. The sides and summits of the hills round about, as far as the eye could reach, were covered variously with groves, green grass, and herds of cattle; while the air was every where filled with the fragrance of flowers and the song of the feathered choir. The chief of the people residing in that region, learning that we were in the neighborhood, came early with one of his men, to bring us green corn and milk, and to ask a present.

Our journey for the day was through a section of country rich and beautifully romantic. We saw several old paths made by elephants and buffaloes; saw several old stations of hunters; and spent

the night on a spot where an ox had been recently killed by a lion.

On arriving at the Umfoti, Mr. Grout found it quite high; and some inconvenience was experienced in crossing it.

About four o'clock in the afternoon, we arrived at the Umtongati, which was so deep as to be impassable. We remained there until the next day, when we succeeded in getting across the river, the oxen swimming, and the wagon being nearly filled with water. In about four hours we came to the Umhlali, which was still more swollen; it abounding also in alligators, one of which was lying on the sand as we came up.

We now found it difficult to decide what to do. It was Saturday afternoon. We were within two or three hours' drive of the Umvoti; our provisions were nearly exhausted, the journey having been much longer than we expected; and the river was deeper than any which we had passed. But, taking some refreshment, we determined to proceed, if possible. Accordingly I put my trunks upon the bedstead, which was on a level with the top of the wagon body, and put our bed upon the trunks. Mrs. Grout took her place upon the latter. Appointing two leaders instead of one, as they would be obliged to swim, and putting all in readiness, we were about to start, when the increased weight upon the bedstead broke it down. This being elevated again, and blocked up, we started, and were entering the river, when the forward pair of oxen, pulling away from their leaders, returned to the shore. Putting all right once more, we enter the river, the leaders and oxen swim, the water comes over the top of the wagon-body, and fills it to the depth of about two feet; but the river is narrow, and soon we ascend the opposite bank in safety, saying, "Hitherto hath the Lord helped us;" and remembering that he had declared, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee." In about two hours more, as the silent shades of Saturday evening were stealing down the mountains, we arrived at the missionary station of Rev. A. Grout, in the quiet and beautiful valley of the Umvoti.

#### *Peculiarities of the Language.*

The time of Mr. Grout, since his arrival in the field which the mission are cultivating, has been chiefly devoted to the acquisition of the lan-

guage. The following remarks upon this subject are interesting.

So far as I have yet seen, the language of this people appears to be very simple, and yet highly philosophical, in its structure; and, with the exception of a few clicks, it seems to be very mellifluous and euphonic. Both its euphony and precision are highly promoted by a striking peculiarity of the language, called the euphonic or alliteral concord. In this respect I think it may be regarded as equal, if not superior, to the Greek language. But the euphony of this language is secured upon a system entirely different from that of the Greek. Excepting a single change in the termination of nouns, which resembles somewhat the ablative in Latin, both the declension of nouns and adjectives, and the conjugation of verbs, indeed almost all the inflections (which are numerous) in the language, are effected by means of prefixes, and by changes in the initial letter or syllable of words, subject to grammatical relation or government.

But there yet remains a great work to be done in reducing the language more fully to order; in preparing a full lexicon and a complete grammar of the language, and in the translation of the Scriptures, and a preparation of other books for the natives.

#### *Appearance of the Country—Soil—Climate.*

The next topic embraced in Mr. Grout's letter is the physical appearance and condition of the country. Some of the statements which follow, are particularly valuable.

The country, so far as I have seen it, is pre-eminent for the beauty of its landscapes, the fertility of its soil, and the healthiness of its climate. My delight in looking at the scenery of South Africa commenced with my first sight of it from the sea; and it has been increasing from that time until the present. The mountains, not large, are rather tabular than conical in shape; and when viewed from the sea, they rise, table above table, as they recede in the distance, having the summit and the sides, with the intervening plains, covered with verdant groves, or thick shrubbery, or large fields of green grass. Add to this, that the whole picture is diversified, with here and there a river, or a dark and deep ravine, with fields of Indian corn, or gardens of indigenous grain and fruit; and you will agree that it may well excite the most

pleasing emotions in the admirer of nature, and inspire the Christian's heart with the prayer that a new moral creation may be effected among the inhabitants, with which, for beauty and glory, even "the former shall not be remembered nor come into mind."

As I have travelled over the country, I have been struck with the fertility of the soil and the luxuriance of the vegetation. The grass is usually of an excellent quality, set thick at the bottom, and of good growth. I have seen some fields, not fed by the cattle, where it was four or five feet high. Two crops of corn may be raised in a year; though the summer is better than the winter for this purpose. The trees in this part of the colony are not generally large or good for timber; though they are numerous, and valued for shade or fuel. Doubtless their growth and value may have been injured by a custom of the natives, in accordance with which they burn off the grass of the country in the autumn. At a distance from the coast the timber is said to be larger and better, and the soil well fitted to produce wheat.

Along the coast the principal productions are Indian and Caffre corn, sweet potatoes, pumpkins, peas, beans, beets, carrots, cabbages, onions, oranges, lemons, bananas and pomegranates, together with a variety of indigenous plants and fruits. Indigo is beginning to be made from the plant, which grows here in great variety and abundance. But the staple production upon the sea coast promises to be cotton, which grows luxuriantly, and is said to be of a superior quality. This may afford a useful and suitable employment for the natives, should they become so far enlightened and elevated as to desire to pursue it. One of them is already cultivating a few patches, with the hope of being able to purchase a wagon which, with the oxen that he may raise, can be made very serviceable to him in agricultural and other pursuits. And that individual, a young man, is beginning to live in other respects more after the manner of enlightened and Christian society; and there is, I think, some ground to hope that he is not far from the kingdom of heaven, if his heart has not already been changed.

The climate of this country, so far as I have either experienced myself or learned from others, is one of the most salubrious and agreeable in the world. In the summer it is of course warm. When I arrived, the middle of February, the last month of summer, the thermom-

eter stood at noon, for one or two days, at eighty-seven degrees Fahrenheit. In the winter it is occasionally nearly or quite cool enough to make a fire agreeable. But for most of the year the climate is such that one could hardly wish it otherwise. So it has been since I have been here.

#### *The Inhabitants—Characteristics.*

But the missionary is more especially interested in the people among whom his lot is cast. On this point Mr. Grout has dwelt at considerable length.

The natives within this colony, already estimated by some at eighty thousand, and by others at one hundred thousand, are rapidly increasing in number, both from the ordinary increase of families, and by immigration from neighboring tribes under despotic and cruel governments. By those who have come from abroad, and by some of the natives who have always resided here, I sometimes hear this colony now called "the happy country."

The corporeal and phrenological appearance of the natives is, in many respects, highly interesting. The degraded condition and the employments of the women are, indeed, unfavorable to their reaching and preserving a proper stature and form. Still, many of these, as well as the men, are very regular in their features, symmetrical in form, of a full chest and commanding stature. The men stand, walk or run very erect, and they have for the most part a high forehead, and an intelligent and expressive countenance. There seem to be but few aged people among them. I have scarcely seen half a dozen. Perhaps this comes in part from the devastating wars that have been waged here in years gone by, and in part from the fact that few or none of the aged have immigrated to this colony.

Passing to the moral condition of the people around him, Mr. Grout has drawn a picture which is fitted to excite the deepest commiseration.

The degradation of the natives is the more striking, as they seem fitted for high and noble ends. Had all the diligence and ability which they have employed in overreaching, debasing and destroying one another, been spent in efforts to cultivate the arts and sciences, and to devise and promote the means of moral and religious improvement, instead



of literally herding, as they now do, with the brutes that perish, they might have ranked with the intelligent and Christian nations of Europe and America. But now all their powers and faculties are unsanctified; and most of their skill and enterprise are employed in works of unrighteousness. And for how many generations this branch of the human family has been living here in immorality and sin; for how many ages they have been wandering from God and the road to heaven, with none to tell them their folly or point them to the Lamb of God, it is impossible now to determine. But true it is that in shutting out from their minds all thoughts of God and eternity; in disregarding all moral obligation to their Maker or to one another; and in excluding from their customs all forms of religious worship, and from their language all terms properly significant of religious thought and feeling, few, if any, tribes of the human family have succeeded better than this people. Many of their practices are such as forbid enumeration.

#### *Dress—Dwellings.*

To illustrate the degraded condition of society as it falls under his eye, Mr. Grout makes the following statement in regard to the dress of the natives.

A few feathers upon the head; a profusion of beads upon the neck and arms, and sometimes upon other parts of the body; a small piece of the skin of some animal about the loins; and, perhaps, a brass ring upon the wrist and a strap covered with hair about the ankles, constitute as much wearing apparel as most of the natives are in the habit of using. Some who are under the more immediate influence of the missionaries, have procured blankets; and a few dress somewhat in the style of civilized people. But for one person properly clad, hundreds and thousands go destitute, even of the beads and skins of animals to which I have referred.

And their condition seems to be much the same in respect to habitations.

Their houses are simple, small and rude; hemispherical in shape, having a diameter at the base of some eight or ten feet; being in height, at the centre and apex, only four or five feet; having but one aperture, and that at the base, about two feet high, and made to answer for doors, windows and chimney.

When they need a fire, they build it in the centre, and sit around it upon their usual seat, the earth.

Their huts are made of wattles and covered with thatch. A mat woven of reeds for a bed, a low wooden stool for a pillow, calabashes and baskets for containing water and food, a spear which is used also as a knife, and perhaps a wooden spoon, constitute their chief articles of furniture. Five or ten of these huts, arranged at about equal distances between two concentric circles made of stakes and bushes, eight or ten feet high, the outer circle having a diameter of four or five rods, and the inner one a diameter of three or four rods, and inclosing a yard for the cattle by night, constitute a kraal. Every kraal is owned by one or two men, who have each a hut to themselves, while their several wives occupy each another hut by themselves.

#### *Employments—Polygamy.*

The men make baskets and mats, prepare the ground for digging and planting, store the grain when harvested, take care of their cattle, hunt, visit, and go out to war, if called. The women dig, plant and weed the field, harvest the crops, bring wood and water, cook the food, and take care of their children, that is, their infants, for their larger children have no care taken of them, have no government, no education, little food, and no clothes. The women carry all burdens which are to be transported, and make floors of earth for their huts. It is not an uncommon thing to see a poor wife and mother going to the field, early in the morning, to plant or harvest, with a basket on her head, a pick or hoe on her shoulder, and an infant suspended in a sort of sack upon her back. And after six or eight hours' labor, she will return with perhaps the additional burden of the grain which she is harvesting, or of a bundle of wood which she has gathered in the field, or sought in the bush. Oh, how small the number of Christian wives and mothers who know the extreme degradation of those holding the same office and relation in other parts of the world! And when, oh when, shall the time come, that all those who know these things, shall consecrate their labors and prayers, yea, and their own sons and daughters, freely for the redemption and elevation of their sex, on shores where, as yet, the proper dignity and province of woman are utterly disregarded, and all the higher and holier enjoyments of

social and domestic life, and of the Christian religion, are unknown!

But there is another feature in African society which shows its degradation more strikingly, perhaps, than any thing else.

Polygamy is practiced here to a very great extent. The principal limit or restraint to which a man is subject, seems to be the number of cattle that he can acquire, with which to purchase his wives. And if he has no cattle, he may purchase a wife on credit, paying the cattle after his wife has earned them in the field. Or a young man, with few cattle, not able to purchase a wife of his own age, will purchase some aged widow, or a wife cast off by another man, and employ her for a few years till she earns him cattle enough with which to purchase a young wife; after which the aged woman may be turned out to serve another in the same way, or die of neglect. The marriageable daughter is counted by the father as so many cattle, and disposed of, not on the principle of affection or preference, but to the highest bidder. And an aged man with many wives, and consequently commanding more cattle from their labors, may become the purchaser of a young woman whose uninterested affections and unequal years preclude the possibility of her enjoying domestic happiness. And from this system come other evils; so that an utter disregard of all the principles of true fidelity among those who are married, and of virtue among those who are not, is as frequent as it is surprising and sinful.

In illustration of this subject, Mr. Grout mentions a fact which came under his observation only a few days before the date of this letter.

A young woman had been purchased and put to hard labor in the field; but, after enduring the oppression of her husband a few years, she went with her two children to the home of her friends. Her husband soon came for her. But as she refused to return with him, her brother, into whose hands the cattle paid for her had come, lest he should lose the cattle, joined with the husband against his sister, and went so far as to inflict severe blows upon her, to induce her to return. But she persisted in refusing to go back. After some consultation and much violence, the husband concluded to go home without her. The wife took the youngest child and hastened away, apparently that she might secure the one,

and be out of sight and hearing of the distress of the other, which was taken by the father, and with much difficulty carried by force, with crying and many tears, to his former but now motherless home.

#### *Redeeming Qualities—Desire of Improvement.*

But dark as is the picture which Mr. Grout has drawn, he does not consider the case of this people as by any means hopeless. They have some interesting and valuable traits of character; and these, if sanctified, may be turned to good account.

They are a brave and spirited, though not a revengeful people. None of their number have ever been kidnapped and reduced to slavery. Perhaps no nation in South Africa has ever exhibited so much skill in military affairs, and so much desire to rule as Chaka and Dingaan and their people; and the natives around us are their immediate descendants.

They are a social people, fond of company and conversation. When a woman begins to harvest, she calls all her neighbors to help her. When a few children have acquired some of the rudiments of reading, they are fond of uniting in their pursuit of knowledge, and often become mutual assistants. They are hospitable and generous, willing to share their last and only morsel with the needy.

In many things they exhibit skill, particularly in making baskets and mats, shields and spears. And, with a little instruction, they will turn their hands to a variety of useful employments, to which they are unaccustomed. They are an industrious people. True, their industry is not always, perhaps not often, turned to the best account. But it is not an uncommon thing for a single wife to raise for her husband some fifty or sixty bushels of corn in a year. Last year thirty thousand bushels of Indian corn, to say nothing of a great quantity of pumpkins and other produce, were raised and carried to market from a single district, some thirty by ten miles in extent; and all this without the use of a plough, an ox, or a horse.

Those of the natives who have been brought under the instruction of the missionaries, are endeavoring to adopt a better style of living.

I remember the case of a poor woman who worked hard for many weeks, and saved all her earnings to purchase a dress; and when she was able to do so,

her husband went with her to advise and assist in the purchase. Having obtained the pattern and having procured assistance in cutting her dress, she set her own fingers, trained in youth only to handle the hoe, to ply the needle. And, after several days of diligent and persevering effort, she succeeded in making her dress. And seldom have I seen more delight than she manifested, when able, with her husband also well dressed, to appear abroad in a plain garment which had cost the hard earnings and diligent labor of her own hands for many weeks.

And nearly all the natives in the vicinity of the two missionary stations, have abandoned the practice of exchanging the products of their labor and of the soil for beads and trinkets, and are now exchanging them for cloth and blankets for clothing. As soon as they get the means to purchase a yard or two, they do so, and put it on, wearing it to the best advantage, until they can get another piece to put with it.

#### *Respect for Religion—Education.*

In many respects, moreover, the general deportment of the natives concerning whom Mr. Grout is speaking, is said to be commendable.

A kind of regard is paid to the Sabbath, at least so far, in most cases, as to abstain from the ordinary occupations of the week. And the attendance upon divine worship is very full, and constant, both at Umlazi and this place. And these large congregations are usually as orderly and attentive as most congregations in New England. Many of those who attend, come from a great distance, some of the women six or eight miles, and some of the men ten or twelve. Not long since a company of men came a day's journey from a remote part of this location, arriving just at night, to attend meeting and hear the gospel preached. They wish to have a missionary go and labor among them.

It is interesting to see how much of the sermon the natives can repeat upon being examined as to what they have heard; and it is pleasant also to know that a company is sometimes formed, and much of the sermon repeated by one of the natives to the rest, after retiring from the place of worship.

As another encouraging circumstance, Mr. Grout mentions the interest which a few take in their intellectual improvement. Concerning these he writes as follows:

They do not confine their study of books to the particular hour appropriated to their instruction, but seize also upon other opportunities. Not unfrequently have I seen them reading or studying at intervals of labor, during the day, or at an hour to which they were entitled for recreation, or perhaps in the evening. It was only a few days since that I observed a company of young men of this class, assembled in their native house in the evening, one of whom was reading the Scriptures to the rest by the miserable light of a reed or wood fire. And every day, at early dawn and late in the evening, I hear those same young men and boys, eight or ten in number, singing their morning and evening song of praise to God in their own tongue; and I learn that one of the number is in the habit of leading the rest in prayer at these times, a practice which they have adopted and continued for some months of their own accord.

Mr. Grout concludes this part of his letter as follows:

Indeed I know not what more of encouragement for labor and prayer could be expected, among a people so entirely ignorant and debased, than is now found in the circumstances and conduct of the natives of this colony. I know of no place in heathen lands, where a larger or more constant attendance on the means of grace can be secured; or where more attention would be given to the preaching of the gospel on the Sabbath than among this people, if we may judge from the experience and observation of the two missionaries who have been on the ground during the last two years. But it cannot be expected that persons having minds so barren of all religious truth as these have been, will come at once to a correct apprehension, much less under the full influence, of such truth immediately upon its communication to them. The gospel must be preached and repeated, explained and enforced and accompanied by power from on high, before it will find a ready acceptance, or its influence be seen and felt. But multitudes in this colony have never yet heard, or even seen, a herald of the cross. Hundreds and thousands know nothing of the name of Jesus, nothing of heaven, or the way of salvation. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a



preacher? And how shall they preach except they be sent?

*More Laborers needed.*

Mr. Grout next goes into an estimate of the reinforcements wanted for the mission. Three locations have already been made, and as many more are under consideration, bordering upon the sea. He thinks that twenty laborers will be needed to perform the work which will be thus thrown upon the mission. And he then adds :

But in this estimate nothing has been said of other locations or openings, which may be presented to us in this colony, and may require of us the means of knowledge and salvation as much as those to which I have referred. Nor has allusion been made to the Zulu nation, properly so called, situated to the north and north-east of this colony, and estimated to contain another one hundred thousand inhabitants ; nor has there been any allusion to another nation, the Amazwazie, contiguous to the Amazulu, estimated at still another hundred thousand, making two hundred thousand people bordering upon the Natal colony, who, in the orderings of Providence, may at any time, and suddenly, be found accessible, and present a state of things requiring immediate action, if we would avail ourselves of the best opportunity for preaching the gospel and establishing a mission among them. Nor will I allude to these nations, so long as tens of thousands who are destitute in this colony and our own vicinity, are not only accessible, but calling and repeating their calls for missionaries. And this reminds me of the chief said to have seven or eight hundred men, with their families, under him, who, with a few of his people, came to Umlazi for a missionary while I was there, but who has no prospect of being supplied until the number of laborers is much increased.

The character, the present feelings and desires, the new government, all the circumstances of the natives seem to indicate that a crisis is at hand, if it has not already arrived. They are evidently approaching a state of transition in their history and existence, which will give a stamp of feeling and of moral and religious as well as social and political character, such as may be as lasting as the present age, perhaps as lasting as the nation itself. And with men sufficient and qualified to supply them all with the means of grace, and with the Spirit of God to give efficacy to these

means, we will hope and pray and labor that a multitude of souls may here be raised up to adorn and bless the church of God, to assist in extending his kingdom among other benighted nations on this continent, and to enjoy his presence and blessing in heaven.

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**West Africa.**

LETTER FROM MR. WALKER, JUNE 19,  
1847.

*Excitement—Other Laborers—Health.*

Mr. and Mrs. Walker are now alone at the Gaboon River, and their friends, as well as the friends of the mission generally, will be glad to hear that they still enjoy good health. The Prudential Committee hope that they will be comforted and strengthened, before many months shall have passed away, by the arrival of brethren who will take part in their labors. It is expected that, besides Messrs. Wilson and Bushnell, two new missionaries will sail for West Africa next year.

There have been considerable trouble and excitement among the people, on account of a boy's shooting a couple of women and a child, which, I believe, I mentioned in my last letter. The women have since died, and the affair has caused a great commotion. But it is now settled by the payment of three slaves, and considerable money, and another woman for each of the women killed. A brother of the criminal was living with us ; and he became so much alarmed that we could not persuade him to stay, but he ran to the bush with his mother, and consequently was caught, and is now kept as a pledge for the woman who has not yet been paid on the agreement. Had he remained with us, they would not have troubled him. The whole affair arose from an old grudge excited by rum. The dark places of the earth are full of the habitations of cruelty. But we have not been molested at all. "The palaverings," however, has caused much desecration of the Sabbath, for which the head-men profess to be sorry and ashamed ; but they would probably do the same thing again in like circumstances.

The French Admiral called on us when last in the river ; and we are treated with much politeness by all the officers in the river. But the natives around us are discontented and fearful. They are afraid that the French will begin to promulgate and enforce their laws. They

have now one Gaboon man in confinement, on suspicion of stealing from their armory; but he is not one of King Glass's people. We very much need laborers to occupy the fields around us.

The reader will rejoice that another missionary organization is directing its attention to West Africa.

On the 4th of June, two German missionaries arrived here from the North German Missionary Society. One of them was convalescing from the fever taken at Cape Coast. The other had a violent fever of three or four days' standing, without any medical attendance, and he died on the third day after landing. They brought a letter to us from the secretary of their society.

Their instructions are not to interfere with our field of labor, but to find one "where they will hinder nobody, and be hindered by nobody." They came to us for advice and assistance, which I have given as best I could. I do not think they will settle in the field to which they are directed. Their instructions limit them to the country between Cape St. John and Cape Lopez; but they are particularly directed to Corisco and the River Danger. I told them that our missionaries had visited Corisco, and that it was our intention to establish a mission there, if you should send us men. Mr. Wolf, the surviving member of the deputation, has now gone to Corisco and Danger, and purposes to return soon to Cape Coast, where he left two associates. He has gone in a Gaboon boat, and I fear for his health, though it is the dry season, and there will be no rain to encounter. It is not two months since they first arrived on the coast. We have furnished him with every thing in our power to make his expedition comfortable and safe. They are learning English as fast as possible; but it must require remarkable patience and perseverance to acquire the English so as to be at all sure of reaching the minds of this people. Our knowledge of English, that is, colloquial English, is taxed more every day in this place than it would be in Boston or London. Thus far, I am very well pleased with the spirit manifested by the brother here; and we ought to rejoice in every judicious attempt to bring the light of life into this land of darkness.

Mr. Walker concludes his letter with the following paragraph:

We are now enjoying tolerable health,

and the weather is very cool and pleasant. We shall look with much solicitude for fellow laborers. I am fully convinced that there is no place on this coast more favorable in respect to health than this. Mrs. Walker has suffered but little, and we have occasion for perpetual thanksgiving to God on account of his mercies.

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### Smyrna.

LETTER FROM MR. JOHNSTON, AUGUST 21, 1847.

#### *State of Things at 'Aintab.*

THE present letter contains the latest information which has been received in this country, in regard to the interesting movement among the Armenians at 'Aintab. It was written at Aleppo.

I left Smyrna on the 27th of May in company with Baron Mugurdich, the translator, with the view of going to 'Aintab. We met Mr. Van Lennep and Baron Nishan at Beirût; the latter returned with us. We reached this place in safety on the 12th of June.

Information had been sent to Constantinople of certain acts of persecution which were committed while Mr. Van Lennep was here; and instructions to the Pasha for the protection of Protestants were soon expected to arrive. I concluded, therefore, to await their arrival before going to 'Aintab. Before the end of June, a copy of those instructions was sent to the English Consul; and our own Consul immediately asked a letter of the Pasha for me to the Governor of 'Aintab, which he refused to give, on the ground of my being a missionary. Mr. Van Lennep had advised me not to go without a letter from the Pasha; and Baron Nishan and Bedros Vartabed, who had been there with him, were of the same opinion. So our plan seemed to be frustrated. I had written, however, to Constantinople on my arrival here for a firman, and concluded to wait in this place to see the result of that application.

In the mean while, to improve our time, Baron Nishan and Baron Mugurdich left me to visit some Armenian villages in the region of Scanderoun and Antioch; and we wrote to the brethren at 'Aintab for a few of their best informed men to come and spend the interval with me in studying the Scriptures. Three of them came, and we commenced

a regular investigation of the Epistle to the Romans. But before they had been here a week, they were apprehended and sent to prison, where they remained one night. Next day they were brought before the Pasha, in answer to whose inquiries they professed themselves Protestants from 'Aintab, and that they had come here to be instructed in their religion. In about an hour after this interview, they were committed to the hands of two kavasses, to be taken back and delivered, with a sealed letter, to the Governor of 'Aintab; all which, with other evidence, showed plainly that something more was intended than their simple return to 'Aintab. However, the American and English consuls both interfered, and the men were released and allowed to remain with me, though the Pasha had committed himself. He had not acknowledged the receipt of any instructions in favor of Protestants, and he thus showed that he had little thought about complying with them. The brethren remained with me nearly a month, and made a very good use of their time, exhibiting very satisfactory evidence of sincere piety.

In the mean while, word came from the brethren at Constantinople that they thought it best, in present circumstances, not to ask a firman, and advised me to go without one. I thought it preferable, on the whole, to wait a little longer, and sent the three brethren home. One of them returned again, bringing with him the blind teacher of whom you have heard. He is a very interesting man and, as I have much reason to believe, a true Christian.

We have also recent news from 'Aintab. Since the return of the brethren, though their regular instructor, the blind teacher, is now here, their daily evening meetings have increased from ten to thirty attendants. I expect to go there early in September, by which time we hope that one of the brethren who went to Constantinople will have reached us, with a vizirial letter. He has obtained one, and we are only waiting his return. I am much pleased with these 'Aintab brethren, so far as I have become acquainted with them; and I think there is no doubt that the Spirit of God has commenced a good work among them.

Though I have been here so long, my hope is still to spend as much time at 'Aintab as I at first intended, provided I am permitted to stay; and I think Providence is preparing the way. Since the release of the three 'Aintab brethren, it

has come to be understood, both here and there, that Protestants are acknowledged and protected by the government; and if the expected brother shall arrive with his vizirial letter, it will be still better understood, I hope.

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### Constantinople.

LETTER FROM MR. SCHAUFFLER,  
AUGUST 10, 1847.

#### *Population of Salonica—Different Sects.*

It was stated in the September Herald that Mr. Schauffler had recently visited Salonica, and had written a letter in which he urged the immediate commencement of missionary operations at this important point. That letter, for want of time, did not contain a full presentation of the facts on which his strong conviction of the desirableness of this step rested. A communication has since been prepared by him, in which he gives, in a condensed form, the principal facts bearing on this question. After reading the following statements, the friends of missions will doubtless be glad to learn that the Prudential Committee are hoping to send two laborers to Salonica at an early day.

Mr. Schauffler left Constantinople for Salonica on the 3d of July, taking with him Baron Bedros, an Armenian book-agent, and Baron Nishan, the person who is mentioned in the preceding letter of Mr. Johnston. These native brethren made a protracted visit to Salonica, two or three years ago, and were much interested in what they saw and heard. Contrary winds, and stormy weather at the foot of Mount Athos and Mount Olympus, delayed the arrival of the steamer at Salonica till the afternoon of July 5.

On Tuesday after my arrival, (July 6,) Mr. Blunt, the British Consul, called to see me. Mr. Dwight and myself made his acquaintance in 1834 at Adrianople, where Mr. Blunt was then Consul. I took my dinner almost daily in his family while I stayed in Salonica, and I have derived much valuable information from him. He has been in the East many years; and for the last twelve years he has lived with his family at Salonica as British Consul.

My remarks will naturally be confined to the state of the Jews and the Dunmehs; it may be proper, however, to give a brief statistical view of the inhabitants of Salonica in general. I am indebted for it to Mr. Blunt, who permitted me to copy it from a letter which he wrote a year ago to a clergyman in

England, with a view of creating an interest for the spiritual welfare of the few Protestant residents in Salonica, and for the perishing thousands living there in utter ignorance of the way of salvation.

According to Mr. Blunt's statements, then, there are living in Salonica thirty thousand Jews, fifteen thousand Turks, about thirteen thousand Greeks, five thousand Dunmehs, about fifty families of Roman Catholics, and of Franks from various countries about one thousand persons. There are no Greek Catholics there, no Armenians, no German Jews; and of Protestants there are Mr. Blunt and his children, and two Swiss families. The two sons of our Consul profess also Protestantism; Mr. Abbot the father (our Consul) belongs to the Greek church.

There are fifty-six synagogues in Salonica, with three higher Rabbies, four hundred ordinary hakams, and twenty-one common schools. There are twelve Greek churches, one Archbishop, eight Bishops, forty priests, five common Greek schools, another school where ancient Greek is read, two monasteries and twenty-two monks. To complete this list of places of worship or instruction, there are twenty-five mosques, with forty-five imâms, five hundred ulemas, eighteen schools with one teacher each, and on an average fifty scholars in each school.

#### *State of the Jews.*

Mr. Schauffler next proceeds to mention several facts, all showing that the Jews of Salonica are in a condition which, in some respects, is peculiarly favorable to the commencement of a mission among them.

The first circumstance which must strike a Jewish missionary coming to Salonica from a place like Constantinople, is, that the Jews are diffused throughout the city, and not, as here, confined to certain Jewish quarters. There is hardly a part of the town where the Jews are not at home, where the children do not play, and where you do not see the men working at their trades and the women washing and cooking. This one circumstance makes their constant contact with persons of other persuasions unavoidable; and if men and women frequent the house of a Frank family, there is nothing strange in it. They are willing to be servants in Christian families, boarding themselves of

course; or to do the domestic work in them during the day, returning to their houses in the evening. The wet nurses are generally Jewesses, and the errand-boys and out-of-door servants are Jews; and many among them are mechanics. All these must necessarily mingle with every class of society. Nothing of the kind exists at Constantinople; and a missionary may live here twenty-five years without coming into any contact with the Sefardi Jews, except with the pedlars who come before his door; while in Salonica he cannot help meeting with all kinds of persons from among them, daily and almost hourly. The natural consequence of this state of things is, that a Salonica Jew never shows any shyness in approaching a Christian or a Frank; nor can he be suspected for spending every day of the week in Frank houses.

Another circumstance of practical importance is, that through the dissemination of the Old Testament among them since my return from Vienna, they have become more friendly. They perceive that we love and understand the law and the prophets; they feel kind in view of the important service we have rendered them by giving them the Holy Scriptures in a language which they can understand; and they confess that the translation is without guile, honest and true. Here it may be proper to say, that on one occasion, when several learned and other Salonica Jews sat in my room round about me, they brought up some objections to my version of the Old Testament. They laid but little stress upon them themselves, and when I explained to them my reasons for translating as I had done, they appeared to be perfectly satisfied. Now it must be remembered that the centre of rabbinical learning is not Constantinople but Salonica, and the assent of the Salonica Rabbies to the correctness of our version is a concession which could hardly have been expected, and which cannot fail to make a very favorable impression among the Jews generally, and especially in Salonica.

The system of education hitherto in such a ruinous state in Salonica, is beginning to be improved. There are there now several Jewish families of the first respectability, who are better informed than the rest, and under whose influence two small schools have been opened to give to their children a better education. They study there several languages and other useful elementary branches. On

the 10th of July, (Saturday,) I called upon the most distinguished of these families, in company with the British Consul; and on Monday following, the two brothers who are the united head of the establishment, very politely returned my call. Our conversation was far above what can be aimed at generally with Spanish Jews, and one of them, and the more zealous Jew of the two, afterwards expressed to Mr. Blunt the desire they felt that I might stay with them.

The conviction, moreover, is gaining ground among the Jews, that something must be done to raise them, and make them more fit for business as it is now beginning to be carried on; for though there is no Armenian community here, still the industrious Armenians have already supplanted the Jews in so many lucrative positions, that they are becoming poor and dependent, and they feel that they must continue to lose ground, unless something is done for the training of the rising generation. To this it may be added, that in consequence of the great increase of the English trade at Salonica, the English language, in particular, is becoming daily more important to all who have to do with commerce.

As a natural consequence of this state of things, it was to be expected that the power of the Rabbies would decrease. "This seems to be the fact," Mr. Schauffler says, "to a very surprising degree." He also mentions another circumstance which must operate favorably upon the plans of a missionary.

You are already aware that the Jews in Turkey have been placed under the "official" protection of the English Ambassador, to befriend them and to save them from oppression. They have been notified of this, and they rejoice in it. The consuls have been duly ordered to take a kind interest in the Jews. It is easy to see the favorable bearings of this relation of the Jews to England. The influence is felt in Salonica too; and hardly would the Jews dare to disoblige so kind and influential a friend, and to make him their foe. I was pleased to see that this matter was well understood at Salonica, and that the Jews value the privilege of being under the wings of the British Consul.

I ought to add here, that the great principle of freedom of conscience and religious liberty, which has been acknowledged in this country, though it is

very far as yet from being acted upon as it ought to be, is not without considerable influence upon the public mind in the interior, and upon the manner in which public officers there act. I believe there is no word in Turkish corresponding to the English word "principle." While, therefore, no consistency must be expected between any principle acknowledged by the government and its conduct, a great deal can still be made by the friends of human rights of a pledge such as the Grand Seigneur has given relative to men's religious belief. A man like Mr. Blunt can do much towards preventing persecution, especially among a people who depend upon him for protection in the day of their calamity.

Mr. Schauffler made very particular inquiries into the state of the *Dunmels* at Salonica, and endeavored to ascertain what facilities they offer for the commencement of a mission. He regards them as a very interesting people; about whom he may write more fully hereafter.

#### *Advantages of Salonica for a Mission.*

In the conclusion of his letter, Mr. Schauffler brings together various items of information, all tending to the same point, namely, the reasons for occupying Salonica with as little delay as practicable.

Salonica has undergone great changes since 1834; but all of them are favorable to the establishment of a missionary station. Then it was an oriental city, in which Turkish and Jewish manners prevailed, and a residence there was necessarily connected with many discomforts. I also feared then that the power of the Jewish population, or rather of their leaders, might be sufficient to oblige a missionary, by some means or other, to quit the place. The public mind and the views of government on the subject of religion were then very unfavorable to any missionary enterprise; and foreign influence in behalf of liberty of conscience was absolutely nothing. The whole country is in all respects thirteen years farther on, and Salonica has not remained behind in the general movement.

At present every convenience of life can be had at Salonica. We find there Frank shops, Frank tailors, shoemakers, and other mechanics. An English hotel is about to be opened. There are respectable physicians there, and good apothecaries. Foreign commerce



is on the increase. Last year there were above thirty English vessels at Salonica; this year, at the close of June, their number had risen to more than fifty. The country round about is beginning to be cultivated, property having become more secure; and its resources are brought into the market for general traffic. The English language begins to be sought after as of practical importance in commerce. The influence of all these changes on the public mind seems to be good.

A missionary for the Jews now coming to Salonica finds them generally far more accessible than formerly. They have lost much of their power by the change of circumstances, and much of their wealth by fires. They feel the need of some change in their system of education. Their Rabbies do not now enjoy the full influence of gone-by days. A number of the higher and better informed families have already established, as has been stated, two small schools for their children upon a better plan. These families, being more liberal minded, would by their influence break up the compact phalanx of talmudism which the Salonica Jews formerly presented, and assist in raising their brethren to a better state. Although the number of the Jews is said to have increased very much within ten years, still I was assured by the managers of public charity that the consumption of distilled liquor had diminished about one-half during that period. Of this fact they have a positive knowledge, because, according to their arrangements, half of the profits derived from the sale of distilled liquor is devoted to the support of the poor. Drunkenness still prevails, however, to a sad extent among the poor.

The missionary finds the Jews under the protection of England, and obliged to pay deference to the wishes of the British Consul; and the Turkish officers are comparatively little inclined to meddle with religious matters. He goes into a Jewish community now supplied with the Scriptures of the Old Testament, and, as that service has been rendered to him by Americans, more willing to meet him, and to feel friendly towards him. As soon as he possesses sufficient knowledge of either the Spanish or the Turkish language to converse in it, he may at once labor among the Dunmehs, without first acquiring a knowledge of the Rabbies or the Talmud. Let him go through Sommer's Theologica Soharica, and he is ready for them, till a nearer ac-

quaintance with rabbinic lore shall enable him to meet the Sefardis.

It is, however, always to be remembered that missionary labor among the Jews becomes more and more like that among any other people. The necessity of studying their writers arises from the desirableness of being familiar with their way of thinking, and of securing their respect and attention, and not because (as was formerly thought) the Jew must be convinced of the truth by a sort of anti-rabbinic reasoning, such as proving Christian doctrines from the Rabbies. Such proofs may be useful, indeed, when they can be made out fairly; but the missionary's strength among the Jews, just as among the Gentiles, rests upon "the law and the testimony." If Providence should lead some missionary families "to the lost sheep of the house of Israel" at Salonica, and afford them the access unto them which I expect they would soon enjoy, their missionary labors would become as direct, and their preaching as evangelical, as any Christian could expect or desire them to be.

As to the expensiveness of living in the place, the inquiries which I have been able to make, would lead me to suppose it to be much like Broosa or Trebizond. A house with a rent of three thousand piastres annually, would be comfortable for a missionary family. Servants receive about half of what they do here, and the necessaries of life must be expected to be in the same proportion. It appears from this that the place is more expensive than it was thirteen years ago, and especially has house rent risen much by the late fires. The lower part of the city seems to be less healthy; but Mr. Blunt, the British Consul, told me that during the eight years that he had spent in the upper part of Salonica, his whole family had enjoyed excellent and almost uninterrupted health.

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### Ahmednuggur.

LETTER FROM MR. BURGESS, AUGUST 19, 1847.

### *Baptism of a Mussulman.*

It was stated in a letter of Mr. Burgess, published in the November Herald, that a very promising teacher in the seminary at Ahmednuggur had given some evidence of conversion. In the present communication Mr. Burgess announces the baptism of this individual. He is a

young man, about twenty years of age, a Mussulman by birth, whose mother and sister reside in Ahmednuggur, his father having died two or three years since. His name is Daood Muhamudjee. The following extract, throwing further light upon the history of this young disciple, will be read with interest.

Daood was a promising scholar in the English school, before it was united with the seminary, some four or five years ago. For two or three years he was assistant pupil in the seminary; and after Mr. Beck left us he was, for a while, the principal English teacher. For some reason, (which it is not necessary here to mention,) he left our service more than a year ago; but he returned to it soon after I joined the mission, on my return from America, in April last. He has always been remarkably correct in his deportment and faithful in the discharge of his duties.

I mentioned in my letter by the last mail, that Daood had expressed his determination to embrace Christianity. He was expecting, however, to wait for baptism till our next communion, which will take place about the 1st of October. But his friends, hearing his intention to become a Christian, adopted such violent and unreasonable measures in order to prevent him, that he thought the safest and most proper course to pursue, was to receive baptism immediately, if we were willing to administer the ordinance to him and receive him to our communion. He was accordingly examined last Saturday, and admitted to the church on the Sabbath following.

He appeared remarkably well at the examination. This, with the fact that his trials in breaking away from his people have been so severe, encourages us to hope much from him. Yet we have learned to rejoice with trembling. Some further account of the events connected with his conversion and baptism, will probably be made the subject of a future communication. His wife is still with his mother, and has expressed her determination not to live with her husband, unless he shall return to his former religion. Yet we have not given up all hope that she may come to him at some future time. May the Lord sustain him still, and safely bear him through all his trials!

Christians in this country can have but very imperfect conceptions of the ordeal through which such a young man as Daood must pass. They can commend him, however, to their faithful and all-knowing High Priest.

LETTER FROM MR. WILDER, AUGUST 19, 1847.

*Further Notice of Daood—The Seminary.*

MR. WILDER is associated with Mr. Burgess in the instruction of the pupils in the seminary at Ahmednuggur; and has had, consequently, some opportunity to become acquainted with the character of the young Mussulman whose case has been mentioned in the preceding letter. It is very gratifying to find that the seminary is yielding fruit of so much promise.

You will hear with joy and gratitude to God, who "giveth the increase," of the accession of another individual to our little band of Christians in this dark land. Daood is a young man of high family, and more than ordinary talents and acquirements. For several months past he has manifested an increasing interest in my Saturday Bible exercise, and has recently come out decidedly on the Lord's side. The evidence of his genuine piety is quite pleasing.

I was interested in the accompanying essay, which he prepared for me yesterday as his weekly composition; and it may not be amiss to send it to you. He intended it as a letter to a Christian friend in Poona, formerly a Mussulman. Its simplicity conjoined to its clear and scriptural view of many of the fundamental doctrines of the Christian religion, will interest you, and the fact of its being written with no thought of its becoming public will not lessen its value. It will give you a good idea of the young man's scholarship, when I assure you that I changed but a single word in it. He is one of the best English scholars we have, and is competent to teach in Murathee anything we have taught in the seminary. By the grace of God triumphing in his heart, we hope to find him a valuable addition to our native assistance.

You will feel an interest in this case from its connection with the seminary. You have doubtless regarded with anxiety the result of mission labor in this department. Nearly twelve years has our seminary been in operation, and yet there has not been one hopeful convert until recently. The fact could not have escaped your observation; nor has it failed to awaken anxiety on the part of our brethren here, who during all this time have labored and prayed in hope. But though the seed has lain "buried long," yet the promise of God proves sure; fruit, precious fruit, begins to ap-

pear. Mr. Abbott, just before leaving, had the very great joy of seeing an earnest of the harvest which we yet hope to realize, in this his favorite department of labor. The two youth received at that time still encourage our fondest hopes of them, by walking worthy of their profession, and giving promise of usefulness. Daood's religious training has been all under the influence of the seminary; and one other scholar has for some time been a candidate for baptism.

There is also an interesting state of feeling on the part of many others which greatly encourages our hopes. It has been my pleasant duty, since joining the mission, to devote my time and strength mainly to this school. I could not desire a more interesting department of labor. I never before felt my opportunity for doing good so precious. Such a number of educated and disciplined minds can rarely, if any where else, be found in this part of India. They have now become prepared to understand and appreciate truth. I have recently undertaken to have a personal and private interview with each scholar. I have elicited facts like the following. Of fifty-one boys, five have lost both father and mother; three more have lost their mother, and fourteen more their father; so that nearly half of them are orphans. But though such boys are most easily brought under our influence, yet they are not at all inferior in talent and scholarship. We have classes in algebra, English grammar, and several of the higher studies, which would do themselves credit by the side of similar classes in your higher seminaries at home. But what most interested me, was the amount of religious knowledge and conviction of the truth which I found in the minds of these scholars. Many of them, evidently, can never return to their former heathen practices, can never assent to such absurd and false views. In the minds of many there seems to be a genuine conviction of the truth, which, in one point of view, needs only the Spirit of God to give it living and active power. May we not, indeed, look for precious fruit among these youth not many days hence.

#### *Essay of Daood—His Trials.*

The essay of Daood, to which Mr. Wilder refers in the foregoing extract, is as follows:

You will not be surprised to receive a letter from a brother who "was dead and is alive again," who "was lost and is found." I am one of the Shias, and have been a

scholar and a teacher for some years in the missionary school at Nuggur. I have long since been convinced of the truth of the Christian religion; but this was not sufficient to lead me "to flee from the wrath to come." The depravity of my nature, that I have inherited in common with all men from our first parents, shut out all light from me, and made me insensible to all the grace of God and the great ingratitude I showed by rejecting his kind offer. But I often heard the voice of God expostulating, "Turn ye; why will ye die?" And in order to still the voice of conscience, I prayed to God through the false prophet; but, alas! instead of reconciling my Creator, I incurred his wrath still more. I thought I did what was required of me; but, far from it, I rendered myself more wicked in the sight of God by devising the plan of my own, instead of accepting the one provided by him alone. I did not think that, sinner as I was, I had no power to escape from the wrath of God, or devise a plan of my own for my salvation. I was under the delusion that God was merciful, and would not punish me for ever; but at length the Lord graciously opened my eyes to see my state and to put my trust in "the Lamb of God that taketh away the sin of the world." I wonder that the Lord suffered me to live after I provoked his anger by such ungrateful conduct towards him; for I know my destruction would have been no loss to him; on the contrary, thousands of his children would have praised him for his justice. My baptism took place day before yesterday. I have had to undergo a severe trial, but the Lord has enabled me to endure it.

In allusion to the trial which this young man has been called to pass through, Mr. Wilder makes the following additional remarks:

This trial has been very severe indeed, both to his faith and his natural feelings. The opposition of his caste and more distant relatives, he seemed able to endure with much firmness; but the tears and anguish of a venerable mother and of his wife moved him not a little. At one time he so far yielded to his mother's entreaties as to promise her, conditionally, to postpone his baptism some two months. But his persecution became so severe, that he found he must at once confess Christ, or deny and forsake him entirely. He hesitated not in his choice, but resolved to suffer with the people of God. He literally forsook all. On the day of his baptism, precautions were taken against the apprehended excitement of a mob, by the presence of several sepoy, kindly sent by the government to remain in our compound and among the audience. All violence was avoided; but his mother and wife came, and renewed their tears, entreaties and anguish. From

early in the morning until four o'clock in the afternoon, the mother used every argument of reason and affection, to induce her son to go with her; and when at length, despairing of success, she left him, often in the bitterness of her feelings dashing her aged form on the ground before him, the scene was not a little affecting. There appeared the yearnings of strong filial affection; but he remained firm, and we trust God will verify his promise by rewarding him a hundred fold, and making him the honored instrument of much good to his degraded countrymen.

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### Madras.

LETTER FROM MR. WINSLOW, AUGUST 13, 1847.

#### *Admissions to the Church.*

THE following extract from a letter of Mr. Winslow, lately received, will show that our brethren at Madras are not without some encouragement in their labors.

Since my last, as I intimated the probability of our doing, we have received four persons into our church. There was still another candidate, who was prevented from attending by sickness in his family. Three of the persons received,—a man of about forty-five, who has been a schoolmaster, and another of about thirty, with his wife,—were previously nominal Christians from the south; but the first, especially, thought that he had met with a change since coming here. The other had previously been employed in Tinnevely as a reader and distributor of tracts and Scriptures for four or five years, and thought himself already a true Christian.

The remaining one of the four is the eldest lad of our new boarding school. I think I mentioned him as wishing for baptism. His father was a havildar in the Madras army, and his grandfather a native officer. His father and mother both died suddenly of cholera, and left him, with a sister and younger brother, under the care of an uncle. There was property left them by the grandfather, which the uncle managed to get into his possession, and then turned the children adrift about two hundred miles from Madras. The eldest, who is now nineteen years of age, found his way to Nellore, where his father had lived after he was

pensioned, and where he had attended an English school for a little time; and offered himself to be received into a small boarding school of Mr. Day's, in which there were then only low caste boys. He was received, and thus of course renounced caste. His younger brother, now about thirteen, also joined him; but the sister was decoyed away by some Moormen and lost. After a time, as the elder brother desired better advantages in English than he could have in Mr. Day's school, he came with a letter from Mr. Day to Madras, and entered the Free Church Institution. Illness obliged him to leave, after being there about a year. Some months afterward, he came again to Madras with his brother; and Nulla Muthu (who had been a catechist with Mr. Day) being with me, they at length found their way to this station, and, after a short trial, were received as the beginning of the establishment for inquirers of early age, willing to renounce caste, which we had long contemplated as a nursery for native assistants for the mission. He has now put on the Lord Jesus by baptism, with the name of Thomas, which he chose as expressing his desire to say with that disciple, "My Lord and my God." He has thus far given pleasing evidence of sincerity, and I hope will prove to be a child of God. If so, he will help to give a good character to the little institution in its commencement. His brother is an active little boy, but not at present serious. The other two are young, but promising. They are the children of Christian parents.

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### Madura.

LETTER FROM MR. TAYLOR, JULY 6, 1847.

#### *Renunciation of Hindooism.*

MR. TAYLOR has had frequent occasion to speak of the disposition to examine the claims of Christianity, which he has found in the villages around Tirupoovanum. He alludes to the same subject in the following paragraph.

In my last quarterly report, I noticed a proposal from the people of a certain village to come over to us, leaving in a body their idolatry, that they might understand and embrace our religion. While I am sorry to say that their subsequent investigations resulted in a determination not to make any change, I still regard the serious consideration of the subject by them, and their proposition to leave the

religion of their fathers and adopt what they saw to be a more rational system of faith, as an encouraging indication that the time when the kingdom of heaven shall here come with power, is near at hand.

I am enabled, however, to state that persons in eight more villages have since come to us, in three from Romanism, and in four from idolatry. In two of these villages, but four families have joined us; in five of them, from five to eight families have come over; and in one, sixteen. Here then, in a short time, there has apparently been a great gain; and I cannot but think there has been a real and a lasting gain to our cause. But a little experience and consideration serve to chasten those expectations which might otherwise be too sanguine.

Though on their joining us, operations were commenced in their villages, having in view their instruction and edification, neither we nor our friends in America ought to be disappointed or discouraged, should they all go back to their former delusion. We do not receive them as Christians; nor do they come to us as such. They come to us as learners; and when they understand that Christianity imposes a cross on those who receive it, it will not be strange if they fall away. Coming to us, as they do, very ignorant of Christianity, and destitute of its saving power, can we reasonably suppose that they will all, through great tribulation, remain steadfast in their profession? I am led to look on these villages, not as little churches of faithful disciples, but rather as convenient positions for preaching the gospel, and the people composing these congregations as far more likely to become the subjects of saving grace than those who stand aloof from us. Yet should they all reject that truth which brings salvation, laboring in these villages and going out from them in all directions, we may find those whom God has chosen that they may be his.

LETTER FROM MR. CHANDLER, AUGUST 4, 1847.

#### *Obstacles to Conversion.*

MR. CHANDLER was one of the reinforcement sent to the Tamil missions in the Flavio, last November. At the date of this letter, therefore, he had been on missionary ground but a short time. The following extract will show in what way the impressions of a new laborer are modified by actual residence among the heathen.

I find many things different from what I anticipated. The face of the country has more marks of civilization, but the faces of the people have many more marks of heathenism, than I had supposed. Superstition seems to be wrought into their very being. Caste appears like a huge chain, rivetted about every individual of every class, to be severed only by a violent struggle.

Before living among the people and having daily intercourse with them, I had no adequate conception of the obstacles which are in the way of genuine conversion. Men may embrace Romanism with all their ceremonies and images, or nominally embrace Christianity, retaining their caste, without much opposition. But to give up *all* for Christ is, in most cases, like tearing asunder the very heart-strings. A man's bitterest foes are they of his own household. Only last week a catechist said to me, "I have a wife and a large family of children. If I should break my caste, they would all leave me and go to their friends at Tanjore. Will you then let me marry another woman?" He is not in our employ, though he has been; and he wished me to take him again. I advised him to teach his wife and children better than to forsake him, because he might forsake all for Christ.

But there is another side to the picture. It has cheered my heart to see the anxious look and tearful eye, as I have on several occasions discoursed, through an interpreter, upon Jesus Christ and him crucified. With four or five helpers who understand English, I have held some very precious meetings. The people give good attention to what is said; though I fear the impressions made are not always lasting.

#### Amoy.

LETTER FROM MR. POHLMAN, MAY 1, 1847.

#### *Chinese Gentry.—A Native Evangelist.*

IN the letter from which the following extracts are taken, Mr. Pohlman has communicated some facts of interest on a variety of subjects. The first speaks of his intercourse with "the Chinese gentry."

The following books were sent, as a new year's present, to forty or fifty of the literati and men of wealth and influence in Amoy; namely, *History of America*,



a copy of the Gospels, Luke and Acts, (in red morocco, a fine gilt edged edition, bound in London,) the Christian Almanack for 1847, Life of Christ, and the most important of all our tracts. These were neatly done up, and a red card was attached to the bundle, stating from whom and to whom the books were sent.

One object of sending them was, to open the way for a personal conversation with each one on the subject of religion. The books being thankfully received, and cards of acceptance sent in return, I proceeded to visit several of the individuals at their houses. As might be expected, where the Holy Spirit is not given, our doctrines are but little understood. They are not studied; the books are not even thoroughly perused. This is partly owing to their style, partly to torpidity and indifference of mind, partly to suspicions of our ultimate design; but most of all to a proud, self-sufficient spirit.

The general idea is, that we are mere moralists, far below many of their own wise men. The higher classes are bigoted followers of the Chinese sages, and fully believe that "the four books and five classics" contain all that is worth knowing in the world. Hence, but few of them come near us for instruction. If they do come, we are quite sure at once that it is for some other object, and in this we have not hitherto been mistaken. For example, we have influence with the officers, and our interference is frequently asked; or the news of the day, the affairs of Canton, or our houses and furniture, our dress and many other minor objects, draw men of this class to see and converse with us. Excellent opportunities are thus afforded for communicating truth, which we pray God to own and bless.

In all my visits among the wealthy, I have been well received; but the old stereotyped questions of age, name, and a long catalogue of queries about customs, manners, and the most insignificant trifles, all of which must be answered, almost completely nullify the great object which a missionary has in view in calling on such men. They will talk with you for hours on matters of the most trivial nature; but the moment the gospel is introduced, you are made to feel that it is a most unwelcome topic, and every shift and turn seems to say, "Stand by, for I am holier than thou." At the same time they seem to approve of our object, and are lavish in their praises of our self-denying efforts. At heart, I fear the

Chinese gentry oppose us. They scorn the idea of our teaching a better way than they and their fathers have trodden hitherto. May the Lord subdue their proud hearts, and make them willing to receive the gospel!

The intelligence conveyed in the subjoined paragraph is interesting. The request contained in the closing sentence is worthy of special attention.

On the first of March, the Lord of the harvest sent a native helper to this station, in the person of the convert U-teng-eng. He is called here "teacher U," (pronounced as the letter *o* in move,) and is one of the fruits of the mission to Siam. Ka-eng-chew, one of the districts of Canton province, is his native place; but, being a young man of education and good mental powers, he has learned to speak the Amoy dialect with fluency. He was first brought to a knowledge of the truth by accidentally meeting with one of our tracts, "Milne's Catechism for Youth," and reading the startling truth, "the soul will never die." Mr. Johnson baptized him at Bangkok, in the month of January, 1844. When the Chinese members of the Siam mission removed to China, teacher U accompanied them, and, preparing to join this station, I have employed him as an evangelist. Mr. Johnson says, "He has talents of a superior order, which, with uniform and deep piety, might render him a great help to any missionary." He is truly a help at the present time. Let us pray that the Holy Spirit may sanctify him more and more, and make him a devoted missionary to his dying fellow-countrymen.

#### *Native Converts—Bible Class—Concert.*

Mr. Pohlman next speaks of "the church which is at Amoy." The mission circle, including the representatives of English and American societies, now numbers eight persons, five of them being males, and three females.

The native converts are four in number, (including the teacher baptized by Mr. Stronach;) so that our church comprises "twelve disciples." It is delightful, from month to month, to witness these four once benighted idolaters joining us in celebrating the love of Jesus, and consecrating themselves anew to the service and glory of God. The day preceding the communion Sabbath, I hold a sort of church meeting for examination and preparation in view of the holy

supper. We then converse freely together on personal religion, and the trials and temptations of the month past. The three professed disciples under my care feel their imperfections, and are more and more desirous to be followers of God, as dear children.

At the last church meeting, I was moved to tears by the simple, unaffected confessions of one of the dear old men. He was oppressed with the burden of his short-comings, and with weeping, exclaimed, "When I eat, I am a sinner; when I dress, I am a sinner; when I speak, I am a sinner; whatever I do, I am a sinner; I am all sin, without and within." At another meeting, teacher U said he had lately "been thinking much of that word love;" and then went on to speak of true love, its nature and effects, very much as a Christian would do at home. Many of my happiest moments are spent with this little flock; and with Paul we may say, "I live if ye stand fast in the Lord, for ye are our glory and joy." Now, however, we must rejoice with trembling, inasmuch as many may for a season rejoice in a minister's light, but in time of temptation fall away. Happy for us to be able to rejoice in the day of Christ, that we have not run in vain, neither labored in vain.

The Bible classes, on Tuesdays and Thursdays, are continued with the assistance of the Rev. A. Stronach, of the London Missionary Society. The attendants have not hitherto enjoyed the opportunity of studying Bible history, and hence we now confine their whole attention to the Old Testament. We have proceeded in the Pentateuch as far as the middle of Numbers.

At the monthly concert in March, there were about fifty Chinese present. A paper was read on the conversion, faith and zeal of a converted brahmin; and an address was delivered on the gift of the Holy Spirit, in answer to prayer, from Luke xi. 5, 13. Fervent prayers were offered by teacher U and others. A solemn stillness pervaded the meeting, and I trust the blessed Spirit was even then given, and moved upon many hearts.

#### *Chapel Services—Singular Preferment.*

When we first removed to Amoy, a portion of our time was regularly spent in going abroad to the temples and into the streets for talking and distributing tracts. Mere curiosity of course drew

hundreds of the rabble to see us, receive our books, and give shouts at hearing a foreigner speak. In general, no impression but that of the ridiculous was left behind. These random efforts are not only unavoidable, but perhaps important, in the first stages of a mission to this people; but I am fully convinced, that as soon as possible they should give way to more regular and stated religious services. There should be a set time and place for preaching and teaching. Method is a prominent feature in the Chinese mind. They have a way of their own, a form with which everything must be made to square. The smallest matter must be adjusted just so, and no other way will do. Hence our regular daily chapel exercises are admirably adapted to meet the views, as well as the convenience, of those whom God inclines to hear and receive the truth.

The chapel is now open both morning and afternoon. Teacher U attends for exhortation and distribution of books, at eleven o'clock in the forenoon. At three o'clock in the afternoon, we have stated worship, (exposition of a chapter, singing and prayer,) and afterwards we spend an hour or more in promiscuous discourse with the people. But few attend in the forenoon, as it is the time for doing business, and all classes are generally engaged. The attendants in the afternoon, besides the regular hearers, are sailors from the junks, persons from the villages, and sometimes traders from all quarters. Not unfrequently we see seated on the same benches men from Fuh-chau, from Cheang-chew, from Choan-chew, from Tang-au, and from Cheoh-bey. Visitors to the city on business will come on purpose to seek out our houses; and it is quite common to find men intent on making a visit to the "Sunday Temple," as our chapels are called, before they return to their homes. Thus truth is spread far and wide in all the region around about. Strangers are well supplied with books, and can examine for themselves any truths which, from an ignorance of their dialects, we are unable to explain to them. Nearly all, however, can understand most of what is clearly made known in the Amoy dialect. The people from Fuh-chau are an exception to this remark, leaving out those who, for purposes of trade, have paid attention to most of the dialects spoken in the Fuh-kien province.

The hearers now, for the most part, come in and take their seats as regularly

as they would in a church at home. Some days all of them are of the lowest ranks; other days one-third will be of the middle class. At times the most marked attention is given, and the truth seems to be gaining a lodgment in the hearts of all present. Sometimes a word or figure of speech, a warning or an exhortation, will draw forth, by a sort of unconscious volition, audible remarks, such as "true," "right," "reasonable," &c.

The incident described below will give us a clue to some of the principles of the Chinese government. It will also serve to illustrate the want of integrity which is often exhibited in its administration.

In former letters I have spoken of teacher Tan, who has been in my employ since our removal to China. He has recently left us of his own accord, to enter the lists as a military mandarin; and it is in the hope of one day hearing that the gospel has been carried by him into "all the palace" of "Cesar's household," that I now refer to his case. It is, moreover, interesting as showing Chinese management.

The preferment of Tan is by virtue of a so-called ancestor's merit. By an imperial edict, the sons or grandsons of any officer who distinguishes himself in war, or in exterminating pirates, are to be rewarded, not by a pension, but by hereditary succession to official rank and dignity. About twenty years ago, a commandant at Quemoy, of the surname Tan, lost his life in a battle with pirates. Having no posterity to succeed to his honors, a score of years have passed away without a claimant. But a relative of teacher Tan last year became commandant of Amoy, and a way is thus opened for deception. It is necessary for the proper officers to report the claimant, and certify to his being a true descendant. This was accordingly done, although the only proof of teacher Tan's being a descendant of commandant Tan, of Quemoy, is the same surname. But the Chinese do not stick at trifles, where office, honor and money are concerned. Teacher Tan is now safely on the way to preferment. His first emolument will be about two hundred and fifty dollars a year; but ere long, we may be called to pay our respects to him as one of the high mandarins of Amoy, with a salary of several thousands. He is now devoting his time and energies to the practice of archery; and by imperial favor,

will be promoted to office, whether skilful or unskilful, worthy or unworthy. It will be necessary for him to visit the Viceroy at the provincial city, and pay court to the Emperor at the "celestial" capital, bowing before the "dragon throne," with nine prostrations, as evidence of his filial obedience to all the commands of his "great father."

Mr. Pohlman adds, "Teacher Tan has at times been very serious. I have heard him pray; and he has often spoken most eloquently in public. He knows the doctrines of the cross, and is a speculative believer in Jesus Christ. Shall all these impressions be lost amid the honor and emoluments of office?"

### Sioux.

LETTER FROM MR. RIGGS, SEPTEMBER 16, 1847.

#### *Report from Lac Qui Parle.*

MR. RIGGS is now laboring at Lac Qui Parle. He removed to that station from Traverse des Sioux, in accordance with a vote of the mission, last autumn. In this letter he gives a general view of his operations during the past year, and also of the difficulties and embarrassments with which he has to contend. His report is, on the whole, more favorable than some which have come from this mission within the last two or three years.

An uniformly good understanding has existed between the the Indians and the mission since our arrival here last fall. It has been my intention from the first to have them fully understand, that my family were not so identified with this station as to remain long under any considerable display of opposition. Our wood and our water must be free; our cattle and other property must be considered sacred; our work of teaching and preaching must not be interfered with by the chiefs and soldiers.

These conditions have thus far been, in the main, complied with. As there were buffaloes enough in the neighborhood during the winter and spring, they have not been tempted to kill the mission cattle, as in former years. No open opposition has been made to our religious meetings; but the determination not to enter in themselves, nor to suffer others to enter into the kingdom of God, has not been the less decided on the part of

many. Still the number attending our meetings on the Sabbath increased during the summer; and the meetings which I have held in their own houses, on week days, have been more interesting of late, being attended by most of the principal men at our village. On some the truth seems to be gaining in its influence; others venture to speak against it. Some have evidently less and less confidence in their superstitions and divinations; while others are more determined to hold on to them to the end.

In regard to education there are much ignorance and prejudice every where; and in some families opposition is manifested. Its benefits are not yet fully understood and appreciated by any. For some time past I have had three young men engaged in teaching, one at each of the three villages, with various success. In the time of corn-gathering, the children are obliged to do their part in keeping off the birds. The teachers have consequently been under the necessity sometimes of going round and teaching where they could find scholars. There are obvious disadvantages attending this plan of teaching; but it seems to be the best which we can adopt in the circumstances.

A principal difficulty has existed in so over-seeing and influencing the teachers as to induce them to be faithful. This people have often charged us with a design of getting money from them, in some way or other, in case of a sale of land, in consideration of our teaching their children. They cannot think it possible that we should do it for nothing. On this ground some have hitherto refused to have their children taught. One would have supposed that the objection would not lie in the same way against native teachers. But it is only a little while since the principal chief and one of his soldiers told me that my paying these young men for teaching was not right. I said to them, "Gentlemen, it is not exactly just that I should do it; you ought to pay for teaching your own children. But as you are both unable and unwilling to do it, we think we are doing you a great service in having it done for you." And what, think you, would they have? Why, nothing would please them better than that the pay which the teachers receive, should be divided among the scholars! While they themselves and all the young men are indolent, and for the time being acquiring nothing, they are just in that state of mind which makes them jealous of every

one else, who in an honest way obtains a short-gown or a blanket.

The native church has increased during the year, two suspended members having been restored, and three, who were non residents for several years, having returned to this neighborhood. We have to lament in them, as well as in ourselves often, a want of spirituality and devotion to the cause of our Master. Still we hope there has been some advancement.

I must mention more particularly the case of Simon Arawangwani. He was considered by all, from the first, as one of the most hopeful of the members of the church. Soon after his professed conversion, he commenced laboring with his hands, contrary to Dakota custom; he even fenced a field and put it under cultivation. He put on, and continued to wear for sometime, white men's clothes. But in an evil hour he yielded to temptation: he got drunk. This was more than three years ago. He seemed surprised, as well as made ashamed, by his fall; and for some time afterwards he shunned the way of temptation. Again, however, he was drawn away. His appetite for spirit-water, returning, became for a time stronger than principle, and a desire to obtain horses by trading in it led him still farther astray. He was suspended from the communion of the church. But various misfortunes, with sickness in his family, led him to reflect on his past backslidings, and brought him, we trust, to consecrate himself anew to the service of Christ. He acknowledges that he sinned knowingly, and he feels that this is a great aggravation of his guilt. This repentance seems to be genuine and deep; still his path is beset with temptations, and God only can make him stand.

This season has thus far been one of much sickness. The hooping cough, influenza, dysentery, fever and ague prevail. Many have died; at this place, however, the deaths have been chiefly among children. I have given out a great deal of medicine, more as an apothecary than a physician. But frequently I am requested to assume the responsibility of prescribing, which in critical cases I have done very reluctantly. In the course of Doct. Williamson's ten years' practice of medicine at this village, many families had altogether ceased to resort to their powows. But it is not strange that, in the absence of a regular physician, some in their anxiety to save the lives of their children should

turn for help to their conjurors, these being the native physicians. I have been sorry to see a turning back in this respect in any case; and yet I am not surprised that it should be so. On the whole, however, I am not prepared to say that the superstition of the conjurors has gained ground. Many influential men have taken to the use of our medicine, in which they deem themselves quite skillful.

### Home Proceedings.

#### EMBARKATION OF MISSIONARIES.

On the 23d of October, Rev. Samuel G. Dwight, of Montreal, Canada, Rev. Henry Kinney, of Amenia, New York, and Mrs. Kinney, of West Bloomfield, New York, embarked for the Sandwich Islands in the *Samoset*, Captain Hollis. Messrs. Dwight and Kinney are both graduates of Union Theological Seminary; and Mr. Kinney pursued his academical course in Yale College.

On the 28th of October, the following persons embarked in the *William H. Shailer*, Captain Holmes, for Cape Town, with the intention of joining the South Africa mission; namely, Rev. Samuel D. Marsh, of Ware, Massachusetts, and Mrs. Marsh, of New Haven, Connecticut; Rev. David Rood, of Plainfield, Massachusetts, and Mrs. Rood, of the same place. Mr. Marsh received his academical education at Yale College, and his theological partly at Union Theological Seminary, New York, and partly at Yale College. Mr. Rood is a graduate of Williams College, and of East Windsor Theological Seminary.

On the 11th of November, the following missionaries sailed from Philadelphia for Hongkong, in the *Valparaiso*, Captain Lockwood;—Rev. Seneca Cummings, of Antrim, New Hampshire, and Mrs. Cummings, of New Ipswich, New Hampshire; Rev. Caleb C. Baldwin and Mrs. Baldwin, of Bloomfield, New Jersey; and Rev. William L. Richards, of the Sandwich Islands. It is expected that this entire company of missionaries will proceed from Hongkong to Fuh Chau, as soon as practicable, and join the mission recently commenced in that city.

Mr. Cummings pursued his academical studies in Dartmouth College, and his theological in the seminaries at Cincinnati and New York city; Mr. Baldwin received both his academical and theological education at Princeton; and Mr. Richards, (a son of Rev. William Richards, one of the earliest missionaries to the Sandwich Islands,) is a graduate of Jefferson College, Penn-

sylvania, and of Union Theological Seminary, New York.

The missionaries received their instructions in the First Presbyterian Church, Philadelphia, Friday evening, November 5. Prayers were offered by Dr. Bethune and Dr. Berg; the instructions were read by one of the Secretaries; and Rev. Albert Barnes delivered an address to those who were about to embark. There were also appropriate services at the time of their departure, the prayer on the occasion having been offered by Rev. John Chambers.

### Recent Intelligence.

**SANDWICH ISLANDS.**—Mr. Chamberlain arrived at Honolulu, May 4, in better health than he had when he left Boston. In a letter written ten days after his return, he says, "The good work is on the whole in a flourishing state; and there are many indications that the Spirit is operating among the people. At several of the stations there is, I learn, more than usual interest on the subject of religion. I was greatly rejoiced to see the First Congregation of Honolulu, the Sabbath after my return, so attentive to the words of instruction addressed to them by their missionary—among them the King and his family—and to receive the welcome extended to me, as an old friend and helper in the missionary work, by all classes; and which I regarded as a proof of the unabated good will and attachment which they feel for their teachers, who have served in word and deed, and labored to elevate them from a state of heathen degradation to one of social and religious order and happiness."

Mr. Chamberlain wrote again, under date of August 3, as follows:

As far as I can learn since my return, the work of the mission is advancing, though not with the speed which we could desire, yet perhaps with as steady a progress as we ought to expect. There is no special outpouring of the Spirit at the present time; and yet there are frequent admissions to the churches. In a recent communication from Kohala, Mr. Bond says that fifteen stand propounded for admission to the church in that district, making forty-five in nine months selected from five hundred inquirers, after six examinations of the whole. This, he thinks, may perhaps be too slow, receiving them, as he does, from so large a number, who have been for so long a time seeking admission to the church. The brethren probably, at least some of them, are more cautious in admitting to church privileges than they were a few years ago; and should the number for a given time be fewer now than then, it should not be regarded in the light, or perhaps more properly the shade of discouragement. Light and knowledge are constantly increasing, and the standard of church fellowship is rising; the qualifications for admission will, consequently, be required to be of a higher order.

The native schools are much as they have been. Mr. Richards continues to sustain the office of Minister of Instruction; and he doubtless employs his influence to keep up interest in com-



mon schools. A great hindrance to the advance of the system is the difficulty of raising the means to pay teachers. There has been, heretofore, some clashing between the claims of the government and those of the school system; and the stronger has taken from the weaker. Thus some of the teachers have failed to get their pay, and are discouraged. The government are now, I believe, trying to remedy the evil; the hopes of teachers are reviving; and, as a consequence, the schools are rising. The government has made as liberal a provision for the support of schools as the state of the national finances will admit. Some forty thousand dollars per year appropriated; but it is not all money. Much of the sum is in taxes, and portions of it, in many cases, are not available to the nominal value for the support of the teachers.

Your suggestions in regard to a native ministry are, to a practicable extent carried out. Quite a number of natives are employed as teachers of religion; many are employed as helpers in a higher sense than formerly; and some have been regularly licensed to preach. There is a lack of wisdom and judgment in Hawaiians, which make the brethren cautious in regard to conferring upon any the full power of pastors.

**FUH CHAU.**—A letter has been received from Mr. Johnson, dated August 14, from which it appears that he is much encouraged in his work. "Everywhere," he says, "he is kindly received." The government is aware of his being in Fuh Chau, but makes no objection to his labors. Several of the inferior magistrates, indeed, have made friendly calls upon him. The demand for books is such that it is not safe or wise to attempt to distribute them on the principal streets. "I am beginning," Mr. Johnson adds, "to publish orally the tidings of salvation with the hope of being in some degree understood. In my little family, the message is listened to with apparently increasing seriousness at our morning and evening worship. I have commenced a Sabbath service in my house, in the hope of drawing in some of my neighbors and others to hear the Word." Mr. Johnson still receives many acts of kindness from the English Consul, R. B. Jackson, Esquire.

**AMOI.**—Mr Pohlman writes, June 12, as follows: "All is quiet in Amoy. The Canton difficulties have had no effect here, except to produce dread. Officers and people fear and tremble lest war should again lay waste the country, and carry thousands to the grave. There is not the least disposition to be inimical; but all treat us as friends, who have their welfare at heart." Again he says, "There are still a few who are as regular in their attendance on all the means of grace, as the sun is in performing his daily course. But I fear they have not a spark of holy fire. Religion sits lightly upon them; and respect for former opinions keeps them from renouncing all for Christ. I beg Christians to pray for them. One is an old man of nearly three-score and ten; and I cannot see that he has a particle of true religion." On the whole, how-

ever, Mr. Pohlman considers the aspect of things at Amoy as very encouraging.

**MADRAS.**—A new chapel has been recently completed in Chintadrepettah. It is a neat and substantial edifice, sixty feet in length, and thirty in breadth inside, and twenty-two feet high, with a vestry thirteen feet by thirty at the end. The location is considered eligible for collecting a native congregation.

The first service was held in the building on the 25th of August, when seven hundred persons were supposed to be in the house, and half as many without who were unable to gain admittance.

Six persons have been admitted to the church under the care of the mission, since the chapel was dedicated.

**CEYLON.**—Doct. Green arrived at Madras, September 1, on his way to join the Ceylon mission.

**AHMEDNUGGUR.**—Under date of August 24, Mr. French describes the congregation at Seroor as having increased somewhat of late. He has an interesting Bible class, consisting of the native Christians, the school teachers, and some of the boys in the boarding school. He also says, "On the first Sabbath in June, the wife of the last convert, from the Mang caste, was baptized and admitted to the fellowship of the church of Christ. This family have had trials peculiar to themselves, as they are the only individuals from their caste who have joined the mission church. It is hard for our native Christians to overcome all their feelings of caste; though there are many who seem to have risen above such distinctions."

Mr. and Mrs. Hazen joined the Seroor station, September 5.

**BOMBAY.**—In a letter bearing date September 10, Mr. Allen gives an interesting account of a meeting held at Bombay during the last annual meeting of the Board. It is as follows:

Yesterday afternoon, at four o'clock, we had a meeting of the members of our church, of the teachers of our schools and their scholars, and of the men employed in the printing office. The whole number in the chapel probably exceeded two hundred. After singing and prayer, we gave an account of the Board as it exists in America, and of its missions in different parts of the world. We then gave a brief history of our own mission, and closed by urging on all the duty and importance of embracing the gospel of Christ, which, in the kind providence of God, and through the liberality of Christians in a distant part of the world, is now made known to them. Many of the facts communicated were new to all who were present, and the assembly, though not differing much from what we have on the Sabbath, was uncommonly attentive, and appeared to be much interested in what they heard.

It was our intention that the girls in our boarding school should attend the meeting. But the rain was heavy, the consequent state of the

roads was very bad, and it was a native holiday, when the Hindoos adorn their oxen with garlands of flowers and other ornaments, and then worship them, so that no conveyance could be obtained. These circumstances prevented the girls attending the meeting. So they met with us in the evening, and heard an account similar though shorter concerning the Board, its missions, &c.

Mr. Allen also states, that it was the expectation of the mission to receive two persons into the church, on the Sabbath next after the date of his letter.

**NESTORIANS.**—Mr. and Mrs. Cochran and Miss Rice arrived at Smyrna, August 24. They proceeded on their way to Oroomiah, where they are to labor, August 27.

A letter from Mr. Perkins, dated August 18, states that the Patriarch still continues friendly to the mission. Indeed he requested Mr. Perkins to preach a sermon at his tent, while he was at Seir a few weeks since.

The cholera has again appeared at Oroomiah. Doct. Wright, in a letter dated August 26, expressed the apprehension that it would prove very fatal, particularly to Mohammedans. The mission families were taking precautionary measures. Mar Shimon and his family, on hearing that this disease had broke out in the city, were greatly alarmed, and hastened to Tergawer. Deacon Isaac, pale and agitated, called on one of the missionaries, and said, "It is not this death that I fear; it is the second death."

**ERZERROOM.**—A letter has been received from Mr. Peabody, dated August 23, in which he says that the cholera broke out in that city about two weeks before he wrote, and that the number of victims seemed to be on the increase. The deaths had only averaged, however, about four a day. Mr. Peabody has had but little encouragement of late in his work among the Armenians.

Mr. and Mrs. Isaac G. Bliss arrived at Smyrna, on their way to this station, August 24.

**TREBIZOND.**—The cholera reached Trebizond, September 9; "up to the 11th there had been twenty cases and five or six deaths."

**SYRIA.**—Mr. and Mrs. Benton arrived at Smyrna, August 24, on their way to Beirût. The station which they will occupy is not yet known.

**GREECE.**—From a letter of Mr. King, dated September 27, the following extract is taken:

By a letter from Athens, dated the 11th of September, I am informed that Mr. Sealisteres, the King's Attorney, (I believe, at the Court of Appeals,) has issued an order for my arrest, and insists upon having it sent to me, so that I may return to Athens and be put in prison, and kept there till my trial shall come on; but that Mr. Metchakes, the King's Attorney at the Criminal Court, was going to send out this order through the kingdom of Greece, but would not send it to me here.

Before receiving this news I had intended to set out soon for Greece, by way of Malta, passing through Italy on my route thither; but now I shall be obliged to defer my return for a little season, for I have no great desire to put myself in a prison among the Greeks, just at this moment, where my life would be at their disposal. I intend, however, for various reasons, to proceed to Malta or Corfu, in order to be nearer to my family, and in a situation to learn, sooner than I can here, what is going on in Greece. My way, at present, looks quite dark; but He who called light out of darkness, can cause me to see light in obscurity.

**SMYRNA.**—An interesting communication has been received from Mr. Johnston at Aleppo. The Turkish government has required the Governor of Aleppo to protect the Protestants in his jurisdiction. Mr. Johnston, under protection of a vizierial letter, was about to proceed from Aleppo to 'Aintab.

## DONATIONS,

### RECEIVED IN OCTOBER.

<i>Board of Foreign Missions in Ref. Dutch Ch.</i>	
W. R. Thompson, New York, Tr.	
(Of wh. fr. Mt. Pleasant Ref. D. ch. New York, to cons. Rev. PHILIP MILLEDOLER BRETT an H. M. 62; fr. R. D. ch. s. s. Schuylerville, for Madras miss. 13,50;)	370 41
<i>Barnstable Co. Ms. Aux. So. W. Crocker, Tr.</i>	
West Barnstable, Gent. and la. 25; m. c. 15;	40 00
<i>Berkshire Co. Ms. Aux. So. T. Green, Tr.</i>	
New Marlboro', N. so. m. c.	5 00
<i>Boston, Ms. S. A. Danforth, Agent.</i>	179 32
<i>Brookfield Asso. Ms. W. Hyde, Tr.</i>	
Brimfield, Gent. 83,56; la. 51,30;	
m. c. 22,16;	157 02
Brookfield,	93 15
Charlton, m. c. 10; la. 39,22; s. s. chil. 78c. to cons. Rev. NELSON CLARK an H. M.	50 00
Dana and Storrsville, Coll. 14,45;	
m. c. 11,42;	25 87
Dudley, Coll. 57,01; m. c. 15,95;	72 96
New Braintree, Gent. 107,91; la. 91, 21; m. c. 27,50;	226 62
North Brookfield, Gent. 173,87; la. 122,17; m. c. 85,30; to cons. DANIEL WHITING, JR., BONUM NTE and HARVEY BELCHER, H. M.	361 34
Oakham, Gent. 54,17; la. 64,08; m. c. 22; sew. cir. 20; juv. so. 20; to cons. PERLEY AVRES an H. M. a friend, 50;	230 25
Southbridge, Gent. 73,51; la. 72,98;	
m. c. 52,95;	199 44
Spencer, Gent. 91,65; la. 88; m. c. 17;	196 65
Sturbridge, do. 112,03; do. 83,55;	
do. 31,20;	226 78
Ware, West, Gent. 65,36; la. 36,04;	
m. c. 21,28; la. benev. so. 27,32; 150 00	
Ware Village, Gent. 288,84; la. 136, 31; m. c. 100; to cons. LORING GILBERT, WILLIAM S. BRAKENRIDGE and OTIS LANE of Ware, and Rev. SAMUEL D. MARSH and Mrs. MARY D. MARSH of S. Africa, and Rev. THOMAS A. GALE of Collins, N. Y. H. M.	595 15
Warren, Gent. 99,50; la. 53,44;	152 94
West Brookfield, Coll. to cons. ALFRED WHITE an H. M. 125,12;	
Mrs. S. Bonney, for William Bonney, Ceylon, 20; a friend, 3;	148 12-2,836 29

*Buffalo & Vic.* N. Y. J. Crocker, Agent.  
Niagara Falls, Miss. so. 26 00  
*Cheshire Co. N. H.* Aux. So. W. Lamson, Tr.  
Jaffrey, Coll. at com. 19 93  
Keene, m. c. 9 18  
Marlboro', m. c. 8,36; Mrs. A. H. L. 14 36  
5; a friend, 1;  
Sullivan, Cong. ch. and so. to cons. 50 00  
Rev. THOMAS S. NORTON an H. M.  
Westmoreland, Cong. ch. and so. to cons. Rev. STEPHEN ROGERS an H. M. 50 00—143 47  
*Chittenden Co. Vt.* Aux. So. M. A. Seymour, Tr.  
Burlington, Cong. ch. 16,25; m. c. 11,25; Mrs. Jane L. Hyde, dec'd, 50; Mrs. R. W. Francis, 150; 227 50  
Milton, E. Herrick, 10 00—237 50  
*Cumberland Co. Me.* Aux. So. D. Evans, Tr.  
Cumberland, m. c. 14 08  
Lewiston Falls, Juv. miss. so. 11 00  
Portland, 2d cong. so. m. c. 40,59; 77 28—102 36  
High-st. ch. m. c. 36,76;  
*Essex Co. South, Ms.* Aux. So. C. M. Richardson, Tr.  
Salem, Mrs. DEBORAH T. FROTHINGHAM, wh. cons. her an H. M. 100 00  
*Fairfield Co. West, Ct.* Aux. So. C. Marvin, Tr.  
Bridgeport, Cong. ch. which cons. GEORGE STERLING and Mrs. LUCY WATERMAN, H. M. 260 00  
Darien, Coll. and m. c. 47 00  
Easton, Coll. 30,02; m. c. 13,30; 43 32  
Fairfield, Coll. and m. c. 193,50;  
Greensfarms, coll. and m. c. 46,84;  
Greenfield, do. 46; Southport, coll. 72,31; 358 65  
Greenwich, N. so. gent. 33,95; la. 70; m. c. 14,09; (of wh. to cons. Rev. FREDERICK MENSON an H. M. 50;) W. so. m. c. 32,18; 2d ch. and so. coll. 166,73; Stanwich, coll. 59,12; 365 37  
Long Ridge, 5 00  
New Canaan, Gent. 64,64; la. 60, 29; m. c. 27; 151 93  
Norwalk, 1st so. gent. 61,06; la. 52, 25; m. c. 26,94; 140 25  
Ridgefield, Coll. 64,69; m. c. 78,25; 142 94  
Stamford, Cong. ch. and so. 180; North so. coll. 34,35; 214 25  
Weston, Coll. 31 00  
Wilton, Coll. 40,51; m. c. 10,20; C. Marvin, 20; 70 71—1,830 42  
*Franklin Co. Ms.* Aux. So. L. Merriam, Tr.  
Ashfield, m. c. 35 40  
E. Charlemont, Cong. so. 9 58  
North Deerfield, Trin. cong. so. 40 27  
Warwick, Gent. 11; la. 14; 25 00—111 25  
*Genesee & Vic. N. Y.* C. A. Cook, Agent.  
Albion, m. c. 15 00  
Burdette, Pres. ch. to cons. ELIJAH BAKER an H. M. 100 00  
Candor, Young people's miss. so. 9 00  
Genova, Pres. ch. indiv. 63,02; C. A. Cook, 25; Mrs. S. E. Hopkins, 15; la. 28,93; 131 95  
La Fayette, Cong. ch. 30 00  
Lima, Pres. ch. 40 00  
Mead's Creek, 3 00  
Penn Yan, Pres. ch. 59 00—387 95  
*Grafton Co. N. H.* Aux. So. W. W. Russell, Agent.  
Campton, m. c. 10 00  
*Greene Co. N. Y.* J. Doane, Agent.  
Catskill, Pres. ch. m. c. 43,47; H. Whittlesoy, 15; 58 47  
Durham, Fein. cent so. 26 00—84 47  
*Hampden Co. Ms.* Aux. So. C. Merriam, Tr.  
Chester, Coll. 21 25  
Chickopee Falls, Coll. 51,08; m. c. 57,33; wh. cons. Rev. STEPHEN S. N. GREELY an H. M. 108 41  
East Long Meadow, Coll. 38,25; m. c. 13,65; Rev. M. Tupper, 10; 61 90  
Feeding Hills, m. c. 12 81  
Long Meadow, Gent. 52,25; la. 30, 30; 82 55  
North Wilbraham, m. c. 45,18; coll. 14,75; a friend, 15; L. P. 5; 79 93  
Palmer, 2d cong. so. 30; 1st so. 2; 22 00  
Southwick, m. c. 24 00

Springfield, S. ch. coll. 150,21; m. c. 20,04; Hill so. m. c. 12,85; 213 10  
Tolland, Coll. 19 00  
Westfield, m. c. 42 00—686 95  
*Hampshire Co. Ms.* Aux. So. J. D. Whitney, Tr.  
Amherst, A dec'd friend, by D. G. 5 50  
*Hartford Co. Ct.* Aux. So. H. A. Perkins, Tr.  
Avon East, Gent. 2; la. 23,48; 25 48  
East Hartland, Coll. and m. c. 10 00  
Hartford, N. so. gent. and la. 558,66;  
Centre ch. and so. F. Tyler, 25; B. 10; 593 66  
New Britain, 1st cong. so. 70,30; m. c. 46,33; S. so. gent. and la. 248, 94; m. c. 37,06; 402 63  
Southington, Gent. and la. 459 50  
West Hartford, A. P. Talcott, 20 00—1,511 27  
*Hartford Co. South, Ct.* Aux. So. H. S. Ward, Tr.  
Kensington, m. c. 3; la. 13,16; 16 16  
*Hillsboro' Co. N. H.* Aux. So. J. A. Wheat, Tr.  
Peterboro', J. Field, 10 00  
*Lincoln Co. Me.* Aux. So. Rev. E. Seabury, Tr.  
Thomaston, 1st Cong. so. 44 00  
*Litchfield Co. Ct.* Aux. So. C. L. Webb, Tr.  
Bethlem, Coll. 69 84  
Colebrook, by T. Rockwell, 68; by E. Seymour, 86; 154 00  
Ellsworth, Coll. 11 91  
Goshen, 1st so. 156,15; m. c. 16,85; Jonathan Buel, dec'd, 100; N. so. m. c. 5; 278 00  
Harwinton, Coll. 134,32; m. c. 19, 32; 153 64  
Litchfield, 1st so. 230,23; m. c. 14, 84; Southfarms so. 114,16; m. c. 12,92; la. benev. so. 14,92; Milton so. 15; Northfield, so. 22,01; m. c. 13,22; cent so. 8,37; wh. and prev. dona. cons. Mrs. J. L. DICKINSON an H. M. 445 67  
New Milford, Coll. 204,50; la. mite so. 13,50; to cons. DANIEL MARSH and GERARDUS ROBERTS, H. M. 218 00  
Plymouth Centre, Coll. 97,17; m. c. 22,24; Hollow so. coll. 61,76; m. c. 39,49; 220 66  
South Britain, Coll. 100 00  
Southbury, do. 70 00  
South Cornwall, do. 111,15; m. c. 10,53; ded. countf. note, 3; 118 68  
Torrington, Coll. 37; Torrington, coll. wh. cons. Rev. WILLIAM C. MOORE an H. M. 65,13; 102 13  
Warren, Coll. 78; Sarah M. Reynolds, dec'd, to cons. Rev. TERRIUS REYNOLDS of Fairfax, Vt. an H. M. 50; 128 00  
Washington, Coll. 137,01; New Preston, do. 184,80; m. c. 11; 332 81  
Watertown, Coll. (of wh. fr. J. De Forest, to cons. ERASTUS L. DE FOREST an H. M. 109;) 254 15  
Winchester Centre, Coll. 31,37; Winsted, cong. so. 164,67; 196 04  
Woodbury, S. so. coll. 91,75; m. c. 16,91; la. benev. so. 11,34; (of wh. to cons. Rev. L. Q. CURTIS an H. M. 50;) 120 00  
Coll. at anniversary, 34 76  
3,008 29  
Ded. for printing ann. report, 6,67; do. countf. money, 2,06; 8 73—2,990 56  
*Lowell & Vic. Ms.* W. Davidson, Tr.  
Lowell, Miss Sarah V. Hosmer, for ed. of a youth at Oronochia, 30 00  
*Merrimack Co. N. H.* Aux. So. G. Hutchins, Tr.  
Hooksett, A friend, 5 00  
*Michigan, Aux. So. E. Bingham, Tr.*  
Bruce and Armada, 15; Cassopolis, Pres. ch. 5,63; Coldwater, do. 5,50; Edwardsburgh, do. 15; Farmington, Cong. ch. 4; Homer, Pres. ch. 34; Jackson, Cong. ch. (of wh. to cons. Rev. G. L. FOSTER an H. M. 50;) 84,45; Jonesville, Pres. ch. 2; Leoni, Cong. ch. 10; Livonia, Rev. R. Armstrong, 10; Niles, Cong. ch. 1,05; Pres. ch. 32,25; young la. asso. 97c.; Owassa, Pres. ch. 3; Saline, do. 25,50; Troy, do. 5; White Pigeon, do. 3,80;

Mrs. J. D. 2; Ypsilanti, Pres. ch. (of wh. to cons. Rev. ENATHAN A. PITKIN an H. M. 50;) 113,10; Lima, Ia. Pres. ch. 17,50; Rev. C. Cory, 3,50; Mishawaka, do. 16; Ontario and Greenfield, Pres. chs. 9,80; South Bend, Pres. ch. 38,25; Sumptions Prairie, do. 1,50; 458 80	
Middlesex North & Vic. Ms. Char. so. J. S. Adams, Tr.	
Groton, Rev. C. Walker, to cons. Mrs. H. P. WALKER, an H. M.	100 00
Middlesex Asso. Ct. S. Silliman, Tr.	
Chester, Gent. 23,53; la. 21,40; m. c. 33,64; s. s. 1,63; 80 20	
Killingworth, Gent. 29,81; la. 28, 53; m. c. 21; Rev. E. G. S. 6; 85 34	
North Lyme, m. c. 4,46; la. 16,44; 20 90	
Westbrook, Gent. and la. 30; m. c. 40; 70 00—256 44	
Monroe Co. & Vic. N. Y. E. Ely, Agent.	
Rochester, Brick pres. ch. s. s. for George Beecher, Ceylon, 20 00	
New Haven City, Ct. Aux. So. A. H. Maltby, Agent.	
New Haven, Union m. c. 23,58; Mrs. Wood, 2,70; 26 28	
New Haven Co. East, Ct. Aux. So. A. H. Maltby, Agent.	
Cheshire, Cong. ch. and so. 36 00	
Clinton, do. m. c. 20 69	
Madison, La. cent so. 28 35	
Meriden, Cong. ch. 41 00	
Northford, Gent. 27,40; la. 25,22; to cons. Rev. HENRY S. CLARK an H. M.; la. vis. com. 4; 56 63	
North Haven, m. c. 2 43—185 09	
New Haven Co. West, Ct. Aux. So. A. Townsend, Jr. Tr.	
Bethany, La. 2 00	
Birmingham, Coll. 69,01; GEORGE W. SHELTON, wh. and prev. dona. cons. him an H. M. 50; M. B. B. 10; D. B. 10; m. c. 11,70; s. s. 2,65; 153 36	
Derby, 1st so. 56,56; m. c. 43,30; Humphreysville, 13; 117 86	
Hamden, East Plains, gent. 33,50; la. 20,68; m. c. 18,02; Farms, m. c. 1,58; Mt. Carmel, 51,45; m. c. 27,24; 152 47	
Middlebury, Benev. asso. 100,28; S. Benedict, 10; 110 28	
Milford, 1st so. 318,51; 2d do. 36, 47; Nancy Clark, dec'd, 25; 379 98	
Orange, Gent. 40,55; la. 45,12; 85 67	
Oxford, 41 56	
Prospect, 21 16	
Waterbury, 330 80	
West Haven, Coll. 135,43; m. c. 8,90; C. Phillips, 10; 154 33	
Westville, 12 00	
Woodbridge, 128 67—1,690 14	
New London & Vic. Ct. Aux. So. C. Chew, Tr.	
New London, R. Coit, 100 00	
New York City & Brooklyn, Aux. So. J. W. Tracy, Tr.	
(Of wh. fr. Harlem pres. ch. 10; M. H. Baldwin of Pilgrim ch. Brooklyn, 50;) 443 12	
Norfolk Co. Ms. Aux. So. Rev. S. Harding, Tr.	
Roxbury, Eliot so. m. c. 18 63	
Norwich & Vic. Ct. Aux. So. D. L. Trumbull, Tr.	
Franklin, La. 29 00	
Mrs. L. McCall, 61; ack. in Sept. Her. as fr. Norwich.	
Lebanon, S. so. a friend, 20 00—49 00	
Orange Co. Vt. Aux. So. J. Steele, Tr.	
Brookfield, Cong. ch. and so. gent. 19,84; la. 15; 34 84	
Corinth, Cong. ch. and so. 28 43	
Thetford, do. 18,50; la. 24,75; m. c. 56,75; wh. cons. HIRAM ORCUTT an H. M. 100 00	
West Fairlee, R. H. Wild, 2 00—165 26	
Orleans Co. Vt. Aux. So. T. Jameson, Tr.	
Albany, Cong. ch. 7 00	
Holland, Rev. I. T. Howard, 15 00	
Johnson, D. W. and fam. 3 00	
Morgan, Rev. J. S. Clark, 1 00	
West Charlestown, 2 11	
Westfield, R. Page, 3 00—31 11	
Palestine Miss. So. Ms. E. Alden, Tr.	
S. Braintree, Juv. miss. so. 15 05	
Penobscot Co. Ms. Aux. So. J. S. Wheelwright, Tr.	
A friend, 1 00	
Bangor, 1st par. m. c. 30,80; s. s. 20; 50 80	
Brewer, 1st ch. 35 47	
Dedham, Ch. 10,85; a friend, 3; 13 85	
Garland, Ch. 5 00	
Hampden, do. 50 45—156 57	
Rhode Island, Aux. So.	
Newport, Cong. ch. m. c. 60 00	
Slatersville, Cong. so. 134,48; m. c. 50,52; W. S. Slater, 25; S. D. Lockwood, for Sarah D. Lockwood, Ceylon, 20; to cons. WILLIAM H. KENDAL and GEORGE W. HOLY, H. M.; A. D. Lockwood, to cons. BENONI LOCKWOOD of Providence, Ill. an H. M. 100; 330 00—390 00	
Rockingham Co. N. H. Conf. of chs. J. Boardman, Tr.	
Derry, 1st cong. ch. 24 00	
Exeter, 1st and 2d cong. chs. m. c. 56 00	
Hampton, Cong. ch. and so. 29,91; juv. miss. so. 3,09; 33 00	
Kingston, Miss. so. 10 00	
Stratham, Mrs. S. Brown, 24 00—147 00	
Rutland Co. Vt. Aux. So. W. Page, Tr.	
Chittenden, Coll. 4 00	
Orwell, Coll. 52; m. c. 9; 61 00	
Rutland, m. c. 49,08; Mrs. B. 2; 51 08	
Sudbury, Coll. 4 00	
West Rutland, do. 60 00—180 08	
Strafford Co. N. H. Conf. of Chs. E. J. Lane, Tr.	
Dover, Coll. 19 05	
Farmington, m. c. 12 35	
Gilmanton Iron Works, Juv. miss. so. 3 00	
Great Falls, Cong. ch. contrib. 24; m. c. 31,25; 55 25	
Meredith Bridge, Cong. ch. and so. 7 00	
Rochester, do. 52 29	
Wakefield, do. 12 00—160 94	
Sullivan Co. N. H. Aux. So. D. S. Dutton, Tr.	
Lempster, Mrs. P. Miner, 15 00	
Syracuse & Vic. N. Y. J. Hall, Agent.	
Truxton, Cong. ch. 25 00	
Taunton & Vic. Ms. Aux. So.	
Attleboro', Mr. Crane's ch. and so. m. c. 34 00	
Berkley, Fem. cent so. 20 60—54 60	
Tolland Co. Ct. Aux. So. J. R. Flynt, Tr.	
Columbia, Gent. 24,76; la. 53,39; 78 15	
North Coventry, Gent. 34 00	
Somers, Gent. 50,71; la. 51,77; m. c. 34,10; 136 58—248 73	
Washington Co. N. Y. Aux. So. M. Freeman, Tr.	
North Granville, Pres. ch. m. c. 30 00	
Western Foreign Miss. So. G. L. Weed, Tr. 578 70	
Western Reserve, O. Aux. So. Rev. H. Coe, Agent.	
Bainbridge, 54c.; Burton, 6,52; P. Hitchcock 13; Cuyahoga Falls, 5; Hamden, 7; Milan, 161; Painesville, 29,22; Streetsboro', 14,60; Tallmadge, 2,40; Mrs. C. F. 5; 244 28	
Windham Co. Vt. Aux. So. A. E. Dwinell, Tr.	
Dummerston, m. c. 6 53	
Grafton, m. c. 14 00	
Halifax West, 12 17	
N. Wardsboro', Coll. 10 00	
Putney, do. 8 50	
Saxton River, 2 50	
Townshend, Ch. and so. 50; Miss Mary Taft, dec'd, 25; m. c. 2,79; 77 79	
Westminster East, 26,04; R. R. 2; 28 04—159 53	
Windham Co. South, Ct. Aux. So. Z. Storrs, Tr.	
Voluntown and Sterling, La. 20 00	
Worcester Co. North, Ms. Aux. So. B. Hawkes, Tr.	
Ashburnham, Cong. ch. and so. 28 26	
Worcester Co. Ms. Central Aux. So. A. D. Foster, Tr.	
Holden, Gent. 92,16; la. 61,33; m. c. 33,22; 186 71	
Leicester, Gent. to cons. CHENEY HATCH and JOSHUA MURDOCK, H. M. 278; la. to cons. WILLARD HOWE an H. M. 162; m. c. 68; s. s. for Joshua Murdock, Ceylon, 20; 528 00	
Oxford, m. c. 110 29	
Paxton, Gent. 41; la. 31,61; m. c. 13,15; 85 76	

Rutland, Gent. and la. and m. c.	70 35
Shrewsbury, Gent. 68,22; la. 64,44; m. c. 16,50;	149 16
West Boylston, Gent. 55,37; la. 64, 76; m. c. 32,25;	152 38
Worcester, Centre so. m. c. 371,55; gent. 267,25; la. 419,04; 1st so. m. c. 177,57; gent. 290,75; la. 139,18; union so. m. c. 509,73; gent. 159,92; la. 86,63; Hospital, friends, 45,25;	2,469 87
	3,752 52
Ded. countf. money,	2 50-3,750 02
York Co. Ms. Conf. of Chs. Rev. G. W. Cresscy, Tr. S. Berwick, C. E. Norton, for <i>Lynthia</i> <i>Ann Hanson</i> and <i>Mary Ann Cogswell</i> Norton, Ceylon,	40 00
Total from the above sources,	\$21,560 51

## VARIOUS COLLECTIONS AND DONATIONS.

A. K. 25; a friend, 10; do. 5; do. 50c.; a fem. friend, 6; E. 1;	47 50
Albany, N. Y. 3d pros. ch. 432,10; 4th do. 100;	532 10
Allentown, Pa. 1st pres. ch. m. c.	8 00
Andover, Ms. Chapel ch. and cong. 51,37; Rev. Dr. Edwards, 30;	81 37
Athens, Pa. Pres. ch. G. A. Perkins,	6 63
Ballston, N. Y. Rev. T. S. Wickes,	20 00
Baltimore, Md. H. J. and C. J. Baker, 50; D. W. Hall, 20; Rev. Dr. Plumer, 3;	73 00
Bloomfield, N. J. Rev. T. S. Ward, 5; a friend, 4;	9 00
Cambridge, Ms. Shepard ch. a friend, 3; do. 2;	5 00
Canterbury, N. Y. Pres. ch. 25; Rev. D. Crane, 5;	30 00
Carlisle, Ms. Rev. P. Smith and wife, to cons. Rev. WILLIAM L. MATHER of Con- cord an H. M.	50 00
Chelsea, Ms. Winnisimmet ch. m. c.	34 01
Cincinnati, N. Y. Cong. ch.	13 00
Delaware city, Del. 1st pros. ch.	12 50
Denton, N. Y. Pres. ch. m. c. 20,52; coll. 15,12;	35 64
Drawyers, Del. Rev. G. Foot,	75
E. Cambridge, Ms. Evan. ch. m. c.	8 00
Florida, N. Y. Pres. s. s.	1 70
Galway, N. Y. Young. la. miss. so. for Gal- way sch. Dindigul,	25 00
Geneva, Wis. Pres. ch. m. c.	7 38
Gilbertsville, N. Y. La. miss. of pres. ch.	10 25
Greenport, N. Y. Pres. ch. wh. and prev. dona. cons. Rev. GEORGE M. TUTTILL of St. Louis, Mo. an H. M.	30 00
Hanover, N. J. Pres. ch. m. c.	2 36
Harpersfield, N. Y. Pres. ch. m. c.	8 65
Harrisonburg, Va. Rev. T. D. Bell,	1 50
Howell, Mich. A. Dixon, dec'd,	4 75
Jamaica, N. Y. Pres. ch.	49 13
Jordan, N. Y. do. m. c.	10 00
Mantius, N. Y. do. m. c. 46,78; coll. 38,20; C. Smith, 25;	109 98
Masonville, N. Y. Cong. ch.	13 69
Mexico, N. Y. Pres. ch.	26 00
Millers' Place, N. Y. m. c.	50 00
Mobile, Ala. Mrs. Hale,	10 00
Montgomery, N. Y. Mite so. for <i>Isabella H.</i> <i>Borland</i> , Ceylon, 20; Rev. W. W. New- ell, for <i>Edna S. Newell</i> , do. 20;	40 00
Mt. Pleasant, Pa. Pres. ch. m. c.	24 15
Newark, N. J. Mrs. W. Wallace, 100; 1st pres. ch. wh. and prev. dona. cons. Miss HARRIET CARTER an H. M. 61,94; 3d do. m. c. 33,56; young people's miss. so. 67, 54; Mrs. L. Ball, for <i>David Ball</i> , Ceylon, 10;	273 04
New Diggins, Wis. Coll.	10 00
Newton, Ms. 1st par. m. c.	11 53
Northumberland, Pa. 1st pres. ch. bible class,	5 00
Patchogue, N. Y. Cong. ch.	11 00
Princeton, N. J. E. Loomis,	2 00
Reading, Ms. R. Parker,	10 03
Schenectady, N. Y. R. D. ch. s. s. for <i>Joseph</i> <i>Van Vechten</i> , Ceylon,	23 50

Shirleyburg, Pa. by J. Browster to cons. Rev. B. E. COLLINS an H. M.	100 00
Shanctales, N. Y. Mrs. T. Cleveland,	3 00
South Orange, N. J. Pres. ch. wh. cons. Rev. A. W. FREEMAN an H. M.	64 19
S. Woburn, Ms. Mr. Eustis's so.	99 79
Spencertown, N. Y. Pres. ch. m. c.	15 00
Springport, N. Y. do.	9 00
St. Georges, Del. do.	35 05
Tennessee, By J. Coulson and Rev. Mr. Dyke,	13 73
Troy, N. J. s. s. teacher and two classes,	2 85
Walton, N. Y. 1st cong. ch.	5 50
Wells, Pa. Pres. ch.	3 25
West Bloomfield, N. Y. m. c.	15 00
West Troy, N. Y. 1st pros. ch.	14 00
Wethersfield, Ill. Rev. W. F. Vaill,	5 00
Whippany, N. J. Pres. ch. m. c.	14 75
Winchester, Ill. Pres. ch. 5,10; s. s. con. 2;	7 10
Windham Centre, N. Y. Young people's be- nev. so.	10 38
Womelsdorf, Pa. Pres. ch.	50 00
Yonkers, N. Y. Oak Grove sem. av. of fair for <i>Helena Wilbur Foots</i> , Ceylon,	00 00

## IN FOREIGN LANDS AND AT MISSIONARY STATIONS.

Ceylon, Government, £300; native evan. so. £12 12s.; A. O. Broody, £2;	1,030 08
Fort Gibson, Ark. m. c.	7 25
Old Town, N. Y. m. c.	5 24
Park Hill, m. c.	18 25-1,060 82
	\$24,886 03

## LEGACIES.

Grafton, Ms. Henry W. Harrington, by O. Adams and R. E. Warren, Ex'rs, (prev. rec'd 736,16;)	11 15
Lee, Ms. Mrs. Tammo Adams, by H. Bart- lett, Ex'r, (prev. rec'd 1,247 59;)	137 00
New London, Ct. Mrs. Susan C. Kellogg, by R. Coit, Ex'r, 750; Mrs. Clara B. Chappell, by E. Learned, Ex'r, 400;	1,150 00
Thetford, Vt. Miss Ann Kingsbury, by E. White, Ex'r, (prev. rec'd 100;)	100 00
Wenham, Ms. Rev. D. Mansfield, by Mrs. H. F. Mansfield, Ex'r,	95 00
	\$1,493 15

Amount of donations and legacies acknowledged in  
the preceding lists, \$26,379 18. Total from Aug.  
1st to October 30th, \$45,822 19.

## DONATIONS IN CLOTHING, &amp;c.

Blandford, Ms. A box for Mr. Strong, Pine Ridge.	
Boardman, O. Clothing fr. la.	4 50
Dummerston, Vt. A box, for Mr. French, Seroor.	
Hambden, O. Clothing fr. la. benev. so.	22 00
Holland Patent, N. Y. Two barrels fr. la. sow. so. for Mr. Spalding, Oregon,	100 00
Littleton, Ms. 4 pr. shoes, fr. Mr. Bacon's so. for Mr. Bryant, S. Africa,	4 50
New Sharon, Me. A box, for Miss L. S. Hall, Choc. miss.	
N. Chelmsford, Ms. A box, fr. fem. benev. so. for Mrs. Thurston, 25; for Kailua, 45;	70 00
North Deerfield, Ms. A bundle for Miss Dickinson, Wheelock,	6 75
W. Stockbridge, Ms. A box for Mr. Kinney, Sandw. Isl.	
Unknown, A barrel.	

The following articles are respectfully solicited from  
Manufacturers and others.

Printing paper, writing paper, stationery, slates,  
shoes, hats, blankets, sheets, pillow-cases, towels,  
shirts, socks, stockings, fulled-cloth, flannel, domestic  
cotton, etc.



